

THE
M A R R O V V
OF
MODERNE DIVINITY

Touching both the Covenant of Works, and
the Covenant of Grace : with their Use and
end, both in the time of the Old Testament,
and in the time of the New.

Wherein every one may clearly see how far forth he
bringeth the *Law* into the case of justification, and so deserveth
the name of *Legalist* : And how far forth he rejecteth the
Law, in the case of Sanctification, and so deserveth
the name of *Antinomist*.

With the middle path between them both, which
by Jesus Christ, leadeth to eternall Life.

In a Dialogue, betwixt

{ EVANGELISTA, a Minister of the Gospel.
{ NOMISTA, a Legalist.
{ ANTINOMISTA, an Antinomian. And
{ NEOPHITUS, a young Christian.

The seventh Edition, corrected by the Author, E. F.

Before the which, there is prefixed the commendatory
Epistles of divers Divines of great esteeme
in the City of L O N D O N.

Printed at London by G. Dawson, for Giles Calvert,
at the signe of the Black-Spread Eagle, at the West-end
of Paules. 1650.

23...1320



TO THE
HONOURABLE
Colonel *Iohn Downes*
ESQUIRE;

One of the Members of the
Honourable House of *Commons* in
Parliament, Justice of Peace, and one of the
Deputy Lieutenants of the County of *Sus-*
sex, and Auditor to the Prince his Highnesse of
the Dutchy of *Cornwall*, *E. F.* wisheth the
true knowledge of God in
Jesus Christ.

Most Honour'd Sir,



*Although I doe observe
that new Editions ac-
companied with new
Additions, are some-
times published with new
Dedications; yet so long as he who for-
merly owned the subject, doth yet live,
and hath the same affections towards it,
I conceive there is no need of a new
Patron, but of a new Epistle.*

*Be pleased then most honoured Sir, to
give me leave to tell you, that your emi-*

The Epistle

nency of place did somewhat induce me both now & before, to make choice of you for its Patron; but your endowments with grace did invite me to it, God having bestowed upon you speciall spirituall blessings in heavenly things in Christ: for it hath bin declared unto me by them that knew you, when you were but a youth, how Christ met with you then, & by sending his spirit into your heart, first convinced you of sin, as was manifest by those conflicts, which your soul the had, both with Satan and it self, whilst you did not believe in Christ. Secondly, of righteousness as was manifest by the peace & comfort which you afterwards had, by believing that Christ was gon to the Father, & appeared in his presence as your Advocate and surety that had undertaken for you: 3^{dly}, of judgment, as hath bin manifest ever since, in that you have bin carefull with the true godly man, Ps. 112. 5. to guide your affaires with judgement, in walking according to the mind of Christ.

I have not forgotten what desires you have expressed to know the true difference

Dedicatory.

rence between the Covenant of works, and the Covenant of Grace, and experimentally to be acquainted with the doctrine of free Grace, the mysteries of Christ, and the life of faith. Witness not only your high approving of some heads of a Sermon which I once heard a godly Minister preach, and repeated in your hearing, of the life of Faith, but also your earnest request to me to write them out fair, and send them to you into the country: Yea witness your highly approving of this Dialogu, when I first acquainted you with the Contents thereof incorageing me to expedite it to the Presse, and your kind acceptance, together with your cordiall thanks for my love, manifested in dedicating it to your honoured name.

Sith then, worthy Sir, it hath pleased the Lord to inable me both to amend it & to enlarge it; I hope your affection wil also be enlarged towards the matter therein contained, considering that it tends to the clearing of those forenamed truths, and through the blessing of God maybe a means to root them more deeply in your heart.

The Epistle Dedicatory.

And truly, Sir, I am confident the more they grow & flourish in any mans heart, the more wil all heart corruptions wither & decay. Oh! Sir, if the truths contained in this Dialogu, were but as much in my heart, as they are in my head, I were a happy man, for then should I be more free from prid, vain glory, wrath, anger, self-love, & love of the world then I am, and then should I have more humility, meekness, and love both to God & man then I have : O! then should I be content with Christ alone, & live above all things in the world, then should I experimentally know, both how to abound & how to want and then shall I be fit for any condition, nothing could come amiss unto me: Oh! that the Lord would be pleased to write them in our hearts by his blessed Spirit!

And so most humbly beseeching you still to pardon my boldness, & to vouchsafe to take it into your patronage and protection, I humbly take my leave of you, and remaine

Your obliged Servant
to be commanded

E. F.



To all such humble hearted

Readers, as see any need to
learn, either to know them-
selves, or GOD in
CHRIST.

Loving Christians :

Consider, I pray you, that as
the first *Adam* did as a com-
mon person enter into Co-
venant with God for all
mankind, and brake it ; whereby they
became sinful & guilty of everlasting
death and damnation : even so Jesus
Christ, the second *Adam* did as a com-
mon person enter into Covenant with
God his Father for all the Elect (that
is to say, all those that have or shal be-
leeve on his name) & for them kept it,
whereby they become righteous, and
heirs of everlasting life and salvation.
And therefore it is our greatest wif-
dome,

To the Reader.

dom, & ought to be our greatest care and endeavour to come out, and from the first *Adam*, unto, and into the second *Adam*, that so we *may have life through his Name*, Joh. 20. 31.

And yet alas! there is no point in all practicall Divinity, that we are naturally so much averſe and backward unto, as unto this; neither doth Satan ſtrive to hinder us ſo much from doing any thing elſe as this: And hence it is, that we are all of us naturally apt to abide and continue in that ſinfull and miſerable eſtate, that the firſt *Adam* plunged us into, without either taking any notice of it, or being at all affected with it, ſo farre are we from comming out of it. And if the Lord be pleaſed by any means to open our eyes, to ſee our miſery, and we doe thereupon begin to ſtep out of it, yet alas! we are prone rather to go backwards towards the firſt *Adams* pure eſtate, in ſtriving and ſtrugling to leav ſin, and perform duties, and doe good works, hoping thereby to make our ſelves

To the Reader.

selves so righteous and holy, that God will let us into Paradise againe, to eat of the Tree of Life and live for ever, and this we do untill we see the *flaming sword at Edens gate, turning every way to keep the Tree of Life.* Gen. 3. 24. It is not ordinary when the Lord convinceth a man of his sin (either by meanes of his Word or his Rod) to cry after this manner : O, I am a sinfull man! for I have lived a very wicked life, and therefore surely the Lord is angry with me, and will damn me in hel: O ! what shall I doe to save my soule? And is there not at hand some ignorant, miserable Comforter ready to say, yet doe not despaire man, but repent of thy sins, and ask God forgiveness, and reforme your life; and doubt not but he will be mercifull unto you, for he hath promised (you know) *that at what time soever a sinner repenteth him of his sins, he will forgive him.*

And doth he not hereupon comfort himself & say, in his heart at least, O if
the

To the Reader.

the Lord will but spare my life, and lengthen out my dayes, I will become a new man ! I am very sorry that I have lived such a finful life, but I will never doe as I have done for all the world: O, you shall see a great change in me ! *beleeve it.*

And hereupon he betakes himself to a new course of life, and it may be becomes a zealous professor of Religion, performing all Christian exercises both publik and private, and leaves off his old companions, and keepes company with Religious men, (and so it may be goes on til his dying day, and thinks himself sure of Heaven and eternall happines) and yet it may be all this while is ignorant of Christ and his righteousness, and therefore establisheth his own.

Where is the man, or where is the woman that is truly come to Christ, that hath not had some experience in themselves of such a disposition as this, if ther be any that have reformed their lives, and are become professors
of

To the Reader.

of Religion, and have not taken notice of this in themselves more or lesse: I wish they have gone beyond a legall Professor, or one still under the Cōnant of works.

Nay, where is the man or woman that is truly in Christ, that findeth not in themselves an aptnesse to withdraw their hearts from Christ, and to put some confidence in their owne works and doings; if there be any that do not find it, I wish their hearts deceive them not.

Let me confess ingenuously, I was a professor of Religion, at least a dozen years before I knew any other way to eternall life, then to be sorry for my sins and ask forgiveness, and strive and indeavour to fulfil the Law, and keep the Commandements, according as Mr. *Dod* and other godly men had expounded them: and truly I remember I was in hope I should at last attain to the perfect fulfilling of them, & in the meane time, I conceived, that God would accept the will for the deed, or
what

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what I could not do, Christ had done for me.

And though at last by means of conferring with *M. Thomas Hooker* in private, the Lord was pleased to convince me, that I was yet but a proud Pharisee; and to shew me the way of Faith and Salvation by Christ alone, and to give me (as I hope) a heart in some measure to embrace it; yet alas, through the weakness of my faith, I have been and am still apt to turne aside to the Covenant of workes, and therefore have not attained to that joy & peace in beleeving, nor that measure of love to Christ and man for Christs sake, as I am confident many of Gods Saints doe attaine unto in the time of this life, the Lord be mercifull unto me, and increase my faith.

And are there not others (though I hope but few) who being enlightned to see their misery, by reason of the guilt of sin, though not by reason of the filth of sin: And hearing of justification freely by grace, through the redemption
tion

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tion which is in Jesus Christ, do applaud and magnifiethat Doctrin, following them that most do preach and press the same, seeming to be (as it were) ravished with the hearing thereof, out of a conceit that they are by Christ freely justified from the guilt of sin, though stil they retain the filth of sin; these are they that content themselves (with a Gospel knowledge) with inere notions in the head, but not in the heart, glorying and rejoycing in free grace, and justification by faith alone, professing faith in Christ, & yet are not possessed of Christ, these are they that can talk like Beleevers, and yet do not walk like Beleevers; these are they that have language like Saints and yet have conversation like devils; these are they that are not obedient to the Law of Christ, and therefore are justly called *Antinomians*.

Now both these paths leading from Christ have bin justly judged as erroneous, and to my knowledge, not only a matter of 18 or 20 yeares agoe, but
also

To the Reader.

also within this three or foure yeares,
there hath been much adoe, both by
preaching, writing, and disputing, both
to reduce men out of them, & to keep
them from them, and hot contentions
have been on both sides, and all, I fear
me, to little purpose : for hath not the
strict professor according to the Law
whilst he hath striven to reduce the
loose professor, according to the Go-
spel, out of the *Antinomian* path, in-
tangled both himself and others the fa-
ster in the yoke of bondage: And hath
not the loose professor according to
the Gospel, whilst he hath striven to
reduce the strict professor according
to the Law, out of the legall path, by
promising libertie from the law, taught
Gal. 5. 1. *others, and been himselfe the servant of*
2 Pet. 2. 19. *corruption.*

For this cause I, though I be no-
thing, have, by the grace of God, in-
deavoured in this Dialogu, to walk as
a middle-man betwixt them both, in
shewing to each of them his erroneous
path, with the middle path (which is
Jesus

To the Reader.

Jesus Christ received truly, and walked in answerably, as a means to bring them both unto him, and make them both one in him: And oh! that the Lord would be pleased so to blesse it to them, that it might be a meanes to produce that effect.

I have (as you may see) gathered much of it out of known and approved Authors, and yet having therein wronged no man: for I have restored it to the right owner again in the margin, some part of it my Manuscripts have afforded me, and of the rest, I hope I may say, as *Jacob* did of his vention, Gen. 27. 20. *The Lord hath brought it unto me*: (let me speake it without vain-glory) I have endeavoured herein to imitate the laborious Bee, who out of divers flowers Bur: Mel. p. 8. gathers honey and wax, and thereof makes one comb: If any soul feels any sweetnesse in it, let them praise God and pray for me, who am weak in faith, and cold in love.

E. F.

B

To



TO THE
READER.

IF thou wilt please to peruse this little Book, thou shalt finde great worth in it. There is a line of a gracious Spirit drawn through it, which hath fastned many precious Truths together, and presented them to thy view, according to the variety of mens Spirits, the various ways of presenting known Truths are profitable. The Grace of God hath helped this Author in his work, if it in like manner helps thee in reading, thou shalt have cause to blesse God for these Truths thus brought to thee, and for the labours of this good man, whose ends, I believe, are very sincere for God and thy good.

Jer. Burroughes.

Occasionally lighting upon this Dialogue, under the Approbation of a learned and judicious Divine: I was thereby induced to read it, and afterwards upon serious consideration of the usefulness of it, to commend it to the people in my public Ministry.

Two things in it especially took with me: first the matter, the maine substance being distinctly to discover the nature of the two Covenants, upon which all the mysteries both of the Law and Gospel depend. To see the first *Adam* to be *primus fœderatus*, in the one, and the second *Adam* in the other, to distinguish rightly betwixt the Law standing alone as a Covenant, and standing in subordination to the Gospel as a servant, this I assure my self to be the key which opens the hidden treasure of the Gospel.

As soon as God had given *Luther* but a glimpse hereof, he professeth that he seemed to be brought into Paradise againe: and the whole face of the Scripture to be changed to him: and he looked upon every truth with another eye.

Secondly, the manner, because it is an *Irenicum*, and tends to an accommodation and a right understanding. Times of Reformation have alwaies been times of division; Satan will cast out a floud after the wo-

*Portis apertis
Paradisum
intrasse.
Tom. i.*

man, as knowing that more die by the disagreement of the humors of their own bodies, then by the sword, and that if men be once engaged, they will contend ; if not for truth, yet for victory.

Now if the difference be in things of lesser consequence, the best way to quench it were silence, this was *Luthers* counsell given in an Epistle written to the Divines assembled in a Synod at *Nuremberg*, *Meum consilium fuerit (cum nullum sit Ecclesie periculum) ut hanc causam sinatis, vel ad tempus sopitam (utinam extinctam) jacere donec tutiore, & meliore tempore, animis in pace firmatis & charitate ad unatis, eam disputatis.* I think it were good counsell concerning many of the disputes of our times.

But if the difference be of greater concernment then this is, the best way to decide it, is to bring in more light, which this Author hath done, with much evidence of scripture, backt with the authority of most modern Divines : so that whosoever desires to have his judgement cleared in the main controversy between us and the *Antinomians*, with a small expence either of money, or time, he may here receive ample satisfaction ; This I testify upon request, professing my self a friend both to Truth and Peace.

Novemb. 12.

W. Strong.

TO THE READER.

THis Book at first well accomodated with so valuable a Testimony as Mr. Caryl's, besides its better approving it selfe to the choiser spirits every where, to the speedy distribution of the whole Impression, it might seem a needles, or superfluous thing to add any more to the praise thereof; yet meeting with detracting language from some few, (by reason of some phrases, by them either not duly pondered, or not rightly understood) it is thought meet, this second Impression, to relieve that worthy Testimony which still stands to it, with fresh supplies, not for any need the Truth therein contained hath thereof, but because either the prejudice, or darknesse of some mens judgements doth require it: I therefore having thoroughly perused it, cannot but testifie; That if I have any the least judgement, or relish of Truth, He that findes this Book, findes a good thing, and not unworthy of its Title; and may account the Saints to have obtained favour with the Lord in the ministration of it, as that which with great plainnesse and evi-

To the Reader.

dence of truth comprises the chief (if not all) the differences that have been lately ingendered about the Law: it hath, I must confesse, not onely fortified my judgement, but also warmed my heart in the reading of it, as indeed inculcating throughout the whole Dialogue the clear and familiar notion of those things by which we live, (as Hezekiah speaks in another case) and it appeareth to me, to be written from much Experimentall Knowledge of Christ, and teaching of the Spirit. Let all men, that taste the fruit of it, confesse, to the glory of God, he is no respecter of Persons, and endeavour to know no man henceforth after the flesh, nor envy the Compiler thereof, the honour to be accounted, as God hath made him in this point, a Healer of breaches, and a Restorer of the overgrown Paths of the Gospel: As for my own part, I am so satisfied in this Testimony I lend, that I reckon what ever credit is thus pawned, will be a glory to the name that stands by and avows this Truth, so long as the book shall endure to record it.

JOSHUA SPRIGGE.

GRACE and PEACE to you
in *Christ Jesus*.

My loving Friend in Christ,

I Have according to your desire, read
over your Book, and find it full of E-
vangelicall light and life, and I doubt
not, but the oftner I read it, the more
true comfort I shall finde in the know-
ledge of Christ thereby; the matter is
pure, the method is Apostolical, wherein
the works of love in the right place, af-
ter the life of Faith, be effectually re-
quired. God hath endewed his Fisher
with the net of a trying understanding,
and discerning judgement and discreti-
on, whereby, out of the Christalin streams
of the Well of Life, you have taken a
messe of the sweetest and wholsomest
fish that the whole World can afford,
which if I could daily have enough of, I
should not care for the flesh, or the
works thereof.

Samuel Prittie.

*A Catalogue of those Writers names, out of
whom I have collected much of the
matter contained in this ensu-
ing* DIALOGUE.

A
Doct. Ames.
M Ainsworth.
B
M Beza.
M Bulenger,
M Bradford,
M Bastingius.
Bishop Babington.
M Bail,
M Robert Boulton,
M Samuel Boulton.
C
M Calvin.
M Culverwell,
M Carelesse.
M Cornwall,
M Cotton.
D
Du Plessé.
B Downname,
D Diodate.
M Dixon.
M Dyké.
E
M Elton.
F
M Fox,
M Frith,
M Forbes.
G
M Greenham.
M Gibbons.
M Thomas Goodwin,
M Gray junior.
H
B Hall.

M Thomas Hooker.
L
D Luther.
M Lightfoot.
M
Wolfgangius Musculus.
Peter Martyr,
D Mayor,
M Marshall.
O
Barnardine Ochine.
P
M Perkins.
D Preston.
M Pemble.
R
M Rollock,
M Reynold.
M Rouse.
S
D Smith.
D Sibbs.
M Slater.
T
M Tindall.
M Robert Town.
V
D Urban Regius.
D Vrsinus,
M Vaughan
W
D Willet
D Williams,
M Wilson,
M Walker,
M Ward.



THE
MARROVV
OF
MODERN DIVINITY.

INTERLOCUTORS.

- { *Evangelista*, a Minister of the Gospel.
{ *Nomista*, a Legalist.
{ *Antinomista*, an Antinomian.
{ *Neophytus*, a young Christian.
-

Nomista,

SIR, my Neighbour *Neophytus* and
I, having lately had some con-
ference with this our Friend and
Acquaintance *Antinomista*, about
some points of Religion, wherein hee
differing from us both, at last said,
He would bee contented to bee judged
by You our Minister : therefore have

We

The Marrow of

we made bold to come unto you, all three of us, to pray you to hear us, and judge of our differences.

Evam. You are all of you very welcome to me, and if you please to let me hear what your differences are, I will tell you what I think.

Nom. The truth is, Sir, he and I differ in very many things; but more especially about the Law: for I say, the Law ought to be a rule of life to a beleever, and he saith it ought not.

Neo. And surely, Sir, the greatest difference betwixt him and I, is this: He would perswade me to beleieve in Christ, and bids me rejoyce in the Lord, and live merrily, though I feel never so many corruptions in my heart, yea, though I be never so sinful in my life; the which I cannot do, nor I think ought not to doe, but rather to fear, and sorrow, and lament for my sins.

Ant. The truth is, Sir, the greatest difference betwixt my friend *Nomista*, and I, is about the Law, and therefore that is the greatest matter we come unto you about.

Ev. I remember, the Apostle Paul willeth
 ¶ Tim. 3 9. *Titus*, to avoid contentions and strivings about the Law, because they are unprofitable and vain: and so I fear me yours have been.

Nom. Sir, for mine own part, I hold it very

very meet, that every true Christian should be very zealous for the holy Law of God, especially now, when a company of these *Antinomians* do set themselves against it, and doe what they can quite to abolish it, and utterly to root it out of the Church: surely, Sir, I think it not meet they should live in a Christian Common wealth.

Evan. I pray you, neighbour *Nomista*, be not so hot, neither let us have such unchristian-like expressions amongst us, but let us reason together in love, and with the spirit of meeknesse, as Christians ought to do; I confesse, with the Apostle, it is good to be zealously affected alwaies in a good thing. *1 Cor. 4. 21.*
But yet as the same Apostle said of the Jews, so I fear me, I may say of some Christians, that they are zealous of the Law, yea, *Gal. 4. 18.*
some would be Doctors of the Law, and yet neither understand what they say, nor *Aq. 11. 20.*
whereof they affirm. *1 Tim. 1. 7.*

Nom. Sir, I make no doubt, but that I both know what I say, and whereof I affirm, when I say, and affirm, that the holy Law of God ought to be a rule of Life to a beleever; For I dare pawn my soule of the truth of it.

Evan. But what Law doe you mean?

Nom. Why Sir, what Law do you think I mean? Is there any more Laws then one?

Evan.

Rom. 3. 27.
Gal. 6. 2.

Evan. Yea, in the Scriptures there is mention made of divers laws, but they may all be comprised under these three, to wit, the law of works, the law of faith, and the law of Christ : and therefore *I* pray you tell me, when you say the Law ought to be a rule of life to a believer, which of these three laws you mean ?

Nom. Sir, *I* know not the difference betwixt them ; but this *I* know, that the Law of the ten Commandments, commonly called the Moral Law, ought to be a rule of life to a believer.

Evan. But the Law of the ten Commandments, or Moral law, may be either said to be the matter of the law of works, or the matter of the law of Christ ; and therefore *I* pray you tell me, in whether of these senses you conceive it ought to be a rule of life to a believer.

Nom. Sir, *I* must confesse *I* do not know what you mean by this distinction, but this *I* know, that God requires that every Christian should frame and lead his life according to the rule of the ten Commandments, the which if he do, then may he expect the blessing of God both upon his soul and body and if he do not, then can he expect nothing else, but his wrath and curse upon them both.

Evan.

Evan. The truth is, neighbour *Nomista*, the law of the ten Commandments, as it is the matter of the law of works, ought not to be a rule of life to a believer : but in thus saying, you have affirmed that it ought, and therefore therein you have erred from the truth. And now friend *Antinomista*, that I may also know your judgement when you say the law ought not to be the rule of life to a believer, I pray tell me what law you mean?

Ant. Why, I mean the law of the ten Commandments.

Evan. But whether doe you mean, that law, as it is the matter of the law of works, or as it is the matter of the law of Christ?

Ant. Surely, Sir, I doe conceive, that the ten Commandments are no way to be a rule of life to a believer, for Christ hath delivered him from them.

Evan. But the truth is, the law of the ten Commandments, as it is the matter of the law of Christ, ought to be a rule of life to a believer; and therefore you having affirmed to the contrary, have therein also erred from the truth.

Nom. The truth is Sir, I must confesse, I never took any notice of this three-fold law, which it seems is mentioned in the New Testament.

Ans.

Ant. And I must confesse, if I took any notice of them, *I* never understood them,

Evan. Well, give me leave to tell you; that so far forth as any man comes short of the true knowledge of this threefold Law, so far forth he comes short, both of the true knowledge of God, and of himselfe; And therefore *I* wish you both to consider of it.

Nom. Sir, if it be so, you may doe well to be a meanes to inform us, and help us to the true knowledge of this threefold Law: and therefore, *I* pray you, first tell us what is meant by the Law of works?

Evan. The Law of works opposed to the Law of faith, *Ro.* 3 27 holds forth as much as the Covenant of works: for it is manifest, saith *Musc ulus*, that the word which signifieth *covenant*, or *bargain*, is put for *law*; so that you see the Law of workes, is as much, to say, as the Covenant of workes, the which Covenant the Lord made with all mankinde, in *Adam* before his fall; the sum whereof was, *Do this and thou shalt live*; and, *if thou do it not, thou shalt dye the death*. In which Covenant there was, first, contained a precept, *Do this*, Secondly, a promise joyned unto it, *If thou do it, thou shalt live*; Thirdly, a like threatning, *If thou doe it not, thou shalt dy the death*. Imagine, saith *Musc ulus*, that God had said to *Adam*, Lo to the

Ball on the
Covenant of
grace, p. 9.
Com. pla.
Eng. p. 118.

Lev. 18 5.
Gen. 2. 17.
Ames med.
Eng. p. 48.

the intent that thou maist live, I have given thee liberty to eat, and have given thee abundantly to eat; let all the fruits of Paradise be in thy power, one Tree except, which see thou touch not, for that I keep it to mine own authority: the same is the Tree of knowledge of good and evil, If thou touch it, the meat thereof shall not be life, but death.

Com. pl. l. p. 32

Nom. But Sir, you said that the Law of the ten Commandments, or Morall Law, may be said, to be the matter of the Law of works, and you have also said, that the Law of works is as much, to say, as the Covenant of works: whereby it seems to me, you hold that the Law of the ten Commandments was the matter of the Covenant of works, which God made with all mankind, in *Adam* before his fall.

Evan. Thats a truth agreed upon by all Authors and Interpreters that I know: And indeed the Law of works (as a learned Author saith) signifies the Morall Law: and the Morall Law, strictly and properly taken, signifies the Covenant of works.

Downham on Inst. p. 443. 65.

Nom. But Sir, what is the reason you call it but the matter of the Covenant of works?

Evan. The reason why I rather chuse to call the Law of the ten Commandments the matter of the Covenant of works, than

then the Covenant it self, is because *I* conceive that the matter of it cannot properly be called the Covenant of works, except the form be put upon it, that is to say, except the Lord require, and man undertake to yeild perfect obedience thereunto, upon condition of eternall life and death: And therefore till then it was not a Covenant of workes, betwixt God and all mankind in *Adam*. As for example, you know, that although a servant have an abillity to doe a masters worke, and though a master have wages to bestow upon him for it, yet is there not a Covenant betwixt them till they have thereupon agreed. Even so, though man at the first had power to yeild perfect and perpetuall obedience, to all the ten Commandements, and God had an eternall life to bestow upon him, yet was there not a Covenant betwixt them, till they were thereupon agreed.

Nem. But Sir, you know there is no mention made in the book of *Genesis*, of this Covenant of works, which you say, was made with man at first.

Evan, Though we read not the word *Covenant* betwixt God and man, yet have we there recorded what may amount to as much; for God provided, and promised to *Adam*, eternal happines and called for perfect

fect obedience, which appears from Gods threatning, *Gen. 2.17*. For if man must dye if he disobeyed, it implies strongly, that Gods Covenant was with him for life, if he obeyed,

Nom. But Sir, you know the word *Covenant* signifies a mutuall promise, bargain, and obligation betwixt two parties. Now though it is implied, that God promised man to give him life if he obeyed, yet we read not, that man promised to be obedient.

Walker on the Covenant
p. 39.

Evan. I pray take notice, that God doth not alwayes tie man to verball expressions, but doth often contract the Covenant in reall expressions, in the heart and frame of the creature: And this was the manner of covenanting with man at the first, for God had furnished his soule with an understanding minde, whereby he might discern good from evill, and right from wrong; and not onely so, but also in his will was most great uprightness, and his instrumentall parts were orderly framed to obedience: the truth is, God did engrave in mans soule, wisdom and knowledge of his will and works, and integrity in the whole soul, and such a fitnessse in all the powers thereof, that neither the mind did conceive, nor the heart desire, nor the body put in execution any thing but

Ball on the Covenant,
p. 5.

Cal. Instit.
fol. eng. p. 8.
Ecc. 7, 27.

Basting car.
p. 8.

that which was acceptable to God : so that man endowed with these qualities , was able to serve God perfectly.

Nom. But Sir, how could the Law of the ten Commandments be the matter of this Covenant of workes, when they were not written, as you know, til the time of *Moses*?

Evan. Though they were not written in Tables of stone, until the time of *Moses*, yet were they writ in the Tables of mans heart, in the time of *Adam* : for we read, that man was created in the image, or likeness of God, *Gen. 1. 27.* And the ten Commandments are a Doctrine, agreeing with the eternall Wisdome and Justice that is in God, wherein he hath so painted out his own nature, that it doth in a manner express the very image of God. And doth not the Apostle say, that the image of God consists in knowledge, righteousness, and true holiness? and is not knowledge, righteousness, and true holiness, the perfections of both the Tables of the Law? And indeed, saith Mr. *Rock*, it could not well stand with the *justice of God*, to make a covenant with man, under the condition of holy and good workes, and perfect obedience to his Law, except he had first created man holy and pure, and engraven his law in his heart, whence those good works should proceed.

V. sin. cat. p.
317
Cal. Instr.
p. 190.
Col. 3. 10.
Ephes. 4. 34.

Treat. of
eth. & small
call. p. 20 or
thereabouts.

• *Nom.*

Nom. But yet I cannot but marvel, that God in making the Covenant with man, did make mention of no other commandment, then that of the forbidden fruit.

Evan. Doe not marvel at it, for by that one *species* of sin, the whole *genius*, or kinde Hugo, Grot. defens. fid. p. 7. 1. is shewn, as the same law being more clearly unfolded, as *Deu* 27. 26. *Gal.* 3. 10. doth expresse: And indeed, in that one Commandment the whole worship of God did consist, as obedience; honour, love, confidence; and religious feare, together with the outward abstinence from sin, and reverend respect to the voice of God. Yea, herein also consisted his love, and so his whole duty to his neighbour: so that as a learned writer saith, *Adam* heard as much in the garden, as *Israel* did at *Sinai*, but only in fewer words, Lightfoot. Miscell. P. 282. and without thunder.

Nom. But sir, ought not man to have yielded perfect obedience to God, though this covenant had not bin made betwixt them?

Evan. Yea indeed, perfect and perpetuall obedience was due from man unto God, though God had made no promise to man; for when God created man at first, he put forth an excellency from himselfe unto him; and therefore it was the bond and tie that lay upon man to return that again unto God, so that man being Gods

Reynolds on
Psal. 110.
P. 403.

creature by the law of creation, he owed all obedience and subjection to God his Creator.

Nom. Why then was it needfull that the Lord should make a Covenant with him, by promising him life, and threatning him with death?

Reynolds on
Psal. 110,
P. 405.

Evan. For answer hereunto, in the first place, I pray you understand, that man was a reasonable creature, and so out of judgement, discretion, and election, able to make choise of his way, and therefore it was meet there should be such a Covenant made with him, that he might according to Gods appointment, serve him after a reasonable manner. Secondly, it was meet there should be such a Covenant made with him, to shew that he was not such a Prince on earth, but that he had a Sovereign Lord; therefore God set a punishment upon the breach of his Commandment, that man might know his inferiority, and that things betwixt him and GOD, were not as betwixt equals.

Gibbons on
Gen. p. 97.
Ball on the
Covenant p.
11.

Reynolds on
Psal. 110,
P. 406

Thirdly, it was meet there should be such a Covenant made with him, to shew, that he had nothing by personall, immediate, and underived right, but all by gift and gentleness: so that you see it was an equal Covenant, which God, out of his Prerogative Royall, made with mankind in *Adam* before his fall.

Nom.

Nom. Well, Sir, I do perceive that *Adam* and all mankind in him, were created most holy.

Evan. Yea, and most happy too, for God placed him in Paradise, in the midst of all delightfull pleasures and contents, wherein he did enjoy most near and sweet communion with his Creator, in whose presence is fulnesse of joy, and at whose right hand is *Psalm 16. 11.* pleasures for evermore. So that if *Adam* had received of the *Tree of Life*, by taking ^{Wilke on} and eating of it while he stood in the state ^{Covenant} of innocency before his fall, he had certainly been established in a happy estate for ever, and could not have been seduced and supplanted by Satan, as some learned men do think, and as Gods own words seem to imply, *Gen. 3. 22.* ^{p. 89.}

Nom. But it seemeth, that *Adam* did not continue in that holy and happy estate.

Evan. No indeed, for he disobeyed ^{M Stat. on} Gods expresse command, in eating the for- ^{the 2. Coven.} bidden fruit, and so became guilty of the breach of the Covenant.

Nom. But Sir, how could *Adam*, who had his understanding so sound, and his will so free to chuse good, be so disobedient to Gods expresse command?

Evan. Though he and his will were ^{Dent, Path} both good, yet were they mutably good, so ^{way, p. 304.} that

that he might either stand or fall at his own election or choise.

Nom. But why then did not the Lord create him immutable? or why did he not so over-rule him in that action, that he might not have eaten the forbidden fruit?

EVAN. The reason why the Lord did not create him immutable, was, because he would be obeyed out of judgment and free choise, and not by fatall necessity, and absolute determination; and withall, let me tell you, it was not reasonable to restrain God to this point, to make man such a one, as would not, or could not sin at all, for it was at his choise to create him how he pleased, but why he did not uphold him with strength of stedfast continuance, that resteth hidden in Gods secret Counsell: howbeit this we may certainly conclude, that *Adams* state was such, as served to take away from him all excuse, for he received so much, that of his own will he wrought his own destruction, because this act of his was a wilfull transgression of a Law, under the precepts whereof, he was most justly created, and unto the malediction whereof he was as necessarily and righteously subject, if he transgressed; for as being Gods creature, he was to be subject to his will, so by being Gods prisoner, he was as justly subject to

Reynolds on
Psal. 110.
P. 406.

Cal. Instit.
P. 81.

Reynolds on
Psal. 110.
P. 406.

to his wrath, and that so much the more, by how much the precept was most just, the obedience more easie, the transgression more unreasonable, and the punishment more certain.

Nom. And was *Adams* sin and punishment imputed unto his whole off-spring?

Evan. Yea indeed, for saith the Apostle, *Death passed upon all men, for that all have* Rom. 5. 2:
sinned, or, in whom all have sinned, that is, in *Adam*; the very truth is, *Adam* by his fall threw down our whole nature headlong Cal. Instr. Ps. 106, 107.
 into the same destruction, and drowned his whole off-spring in the same gulph of misery: and the reason is, because by Gods appointment he was not to stand, or fall as a single person onely, but as a common public-like person, representing all mankind to Goodwin, Trium. Faith, p. 85.
 come of him, therefore as all that happinesse, all those gifts and endowments which were bestowed upon him, were not bestowed upon him alone, but also upon the whole nature of man, and as that Covenant which was made with him, was made with whole mankind: even so he by breaking Covenant, lost all, as well for us, as Pemb. vind. f. d. p. 99.
 for himselfe; as he received all for himselfe and us, so he lost all, both for himselfe and us.

Nom. Then Sir, it seemeth that by *Adams* breach,

breach of Covenant, all mankind were brought into a miserable condition.

Seven golden
cand. p. 3.

Basting. cat.
P. 10.

Urban Reg. in
ch. ser. to
Folius, p. 12.
Chof. Ser. p. 9

Conn. pla p.
24.

Evan. All mankind by the fall of *Adam* received a two-fold damage; first, a deprivation of all originall goodnesse: Secondly, an habituall naturall pronenesse to all kinde of wickednesse; for the image of God, after which they were created, was forthwith blotted out, and in place of wisdom, righteousness, and true holinesse, came blindnesse, uncleannesse, fashood and injustice: the very truth is, our whole nature was thereby corrupted, defiled, deformed, depraved, infected, made infirm, frail, malignant, full of venom, contrary to GOD, yea, enemies and rebels unto him; so that, saith *Luther*, this is the title we have received from *Adam*, in this one thing we may glory, and in nothing else at all, namely, that every Infant that is born into this world, is wholly in the power of sin, death, Satan, hell, and everlasting damnation: nay, saith *Musculus*, the whirl-pool of mans sin in Paradise, is bottomlesse and unsearchable.

Nom. But Sir, me thinkes it is a strange thing, that so small an offence as the eating of the forbidden Fruit seems to be, should plunge whole mankind into such a gulph of misery.

Evan. Though at the first glance it seem

to be a small offence, yet if thou look more wishly upon the matter, it will appear to be an exceeding great offence, for thereby intolerable injury was done unto God; as first, his dominion and authority in his holy command was violated. Secondly, his justice, truth, and power, in his most righteous threatnings were despised. Thirdly, his most pure and perfect Image, wherein man was created in righteousness and true holiness, was utterly defaced. Fourthly, his glory, which by an active service the creature should have brought to him, was lost and despoiled: nay, how could there be a greater sin committed then that, when *Adam* at that one clap broke all the ten Commandments.

Reynolds on
Psalms 110. P.
407.

Lightfoot
Muscels P.
183.

Nom. Did he break all the ten Commandments, say you? Sir, I beseech you shew me wherein?

Evan. 1. He chose himself another God *Ibid.* when he followed the devil.

2. He idolized and defiled his own belly; as the Apostles phrase it, *He made his belly his God.*

3. He took the Name of God in vain, when he believed him not

4. He kept not the Rest and Estate wherein God had set him.

5. He dishonoured his Father which
Was

was in heaven, and therefore his dayes were not prolonged in that land, which the Lord his God had given him.

6. He massacred himselfe and all his posterity.

7. From *Eve* he was a virgin, but in eyes and mind he committed spirituall fornication.

8. He stole (like *Achan*) that which God had set aside not to be medled with, and this his stealth is that which troubles all *Israel*, the whole world.

9. He bare witness against God, when he believed the witness of the devil, above him.

10. He covered an evil covetousnesse, like *Amnon*, which cost him his life, and all his progeny. Now whosoever considers what a nest of evils here were committed at one blow, must needs with *Musculus*, see our case to be such, that we be compelled every way to commend the justice of God, and to condemn the sin of our first parents, saying, concerning all mankind, as the Prophet *Hosea* doth, concernig *Israel*, *O Israel, thou hast destroyed thy self.*

Com: pl. p.
13.

Hosea 13. 9.

Nom. But Sir, had it not been possible for *Adam*, both to have holpen himselfe and his posterity, out of this misery, by renewing the same covenant with God, and keeping it for afterwards?

Evan.

Evan. No, by no means, for the Covenant of works, was a covenant no way capable of renovation, when he had once broke it, he was gone for ever, because it was a Covenant between two friends, but now fallen man was become an enemy: and besides, it was an impossible thing for *Adam* to have performed the conditions, which now the justice of God did necessarily require at his hands, for he was now become liable to the payment of a double debt, to wit, the debt of satisfaction for his sin, committed in time past, and the debt of perfect and perpetuall obedience for the time to come: and he was utterly unable to pay either of them.

Bolton true boun, p. 13.

Nom. Why was he unable to pay the debt of satisfaction for his sin committed in time past?

Evan. Because his sin in eating the forbidden fruit (for that is the sin I mean) was committed against an infinite and eternal good, and therefore merited an infinite and eternal satisfaction, which was to be either some temporall punishment equivalent to eternall damnation, or eternall damnation it selfe. Now *Adam* was a finite creature, therefore between finite and infinite there could be no proportion, so that it was impossible for *Adam* to have made satisfaction by any temporall punishment, and if he had undertaken

Vr sin car, p. 112.

taken to have satisfied by an eternall punishment, he should alwayes have been satisfying, and never have satisfied, as is the case of the damned in hell.

Nom. And why was he unable to pay the debt of perfect and perpetuall obedience for the time to come.

Vesin cat. p.
112

Cal. Instit.
p. 117.
Bolton true
boun, p. 133.

Rom. 5. 6.
Rom. 8. 2.

Evan. Because his precedent power to obey, was by his fall utterly impaired, for thereby his understanding was both feeble and drowned in darknesse, and his will was made perverse, and utterly deprived of all power to will well, and his affections were quite set out of order, and all things belonging to the blessed life of the soul were extinguished both in him and us, so that he was become impotent, yea dead, and therefore not able to stand in the lowest termes, to perform the meanest condition: the very truth is, our father *Adam* falling from God, did by his fall so dash him, and us all in pieces, that there was no whole part left, either in him, or us, fit to ground such a Covenant upon. And this the Apostle witnesseth, both when he saith, *We are of no strength; And the Law was made weak, because of the flesh.*

Nom. But Sir, might not the Lord have pardoned *Adams* sin without satisfaction?

Evan.

Evan. O no, for justice is essentiall in God, and it is a righteous thing with God, that every transgression receive a just recompence, and if recompence be just, it is unjust to pardon sin without satisfaction; and though the Lord hath pardoned and forgiven his former transgression, and so set him in his former condition of amity and friendship, yet having no power to keep the Law perfectly, he could not have continued therein.

Nom. And is it also impossible for any of his posterity to keep the Law perfectly?

Evan. Yea indeed, it is impossible for any meer man in the time of his life, to keep it perfectly, yea, though he be a regenerate man: for the Law requireth of man, that he love the Lord with all his heart, soul, and might: and there is not the holiest man that lives, but he is flesh as well as spirit, in all parts and faculties of his soul, and therefore cannot love the Lord perfectly; yea, and the law forbideth all habituall concupiscence, not onely saying, *Thou shalt not consent to lust*, but *thou shalt not lust*. It doth not onely command the binding of lust, but forbids also, the being of lust: And who in this case can say, *my heart is clean*?

Ant. Then friend *Nomista*, take notice

Lightfoot
Miscela p.
282.

I pray, that as it was altogether impossible for *Adam* to return unto that holy and happy estate, wherein he was created, by the same way he went from it, so is it for any of his posterity; and therefore I remember, one saith, very wittily, the law was *Adams* lease, when God made him tenant of *Eden*, the conditions of which bond when he kept not, he forfeited himself and all us. God read a lecture of the Law to him before he fell, to be a hedge to him, to keep him in Paradise: but when *Adam* would not keep within compass, this law is now become as the flaming sword at *Eden* gate, to keep him and his posterity out.

Nom. But Sir, you know, that when a Covenant is broken, the parties that were bound, are freed and released from their engagements, and therefore, me-thinks, both *Adam* and his Posterity should have been released from the covenant of works, when it was broken, especially considering they have no strength to performe the condition of it.

Evan. Indeed it is true in every Covenant, if either party fail in his duty, and perform not his condition, the other party is thereby freed from his part, but the party failing is not freed, till the other release him; and therefore, though the Lord be freed from per-

performing his condition, that is, from giving to man eternall life ; yet so is not man from his part : no, though strength to obey be lost , yet man having lost it by his owne default, the obligation to obedience remains still, so that *Adam* and his off-spring are no more discharged of their duties , because they have no strength to doe them ; then a debtor is quitted of his bond , because he wants money to pay it. And thus neighbour *Nomista* , I have according to your desire, endeavoured to help you to the true knowledge of the law of workes.

Ant. I beseech you Sir, proceed to help us to the true knowledge of the law of faith.

Evan. The law of faith is as much, to say, as the *Covenant of Grace* , or the Gospel, which signifieth good, merry, glad, and joyfull tydings, that is to say, that God, to whose eternall knowledge all things are present, and nothing past , or to come , foreseeing mans fall, before all time purposed, and in time promised , and in the fulnesse of time performed , the sending of his Sonne *Jesus Christ* into the world , to help and deliver fallen mankind.

Ant. I beseech you Sir, let us hear more of these things, and first of all shew how we are to conceive of Gods eternall purpose, in sending of *Jesus Christ*.

Evan.

Tindal. path
to holy Scrip-
p. 378
2 Tim. 1. 9.
Ephes. 3. 1.
Rom. 1. 2.
Gal. 4. 4.

Reynolds on
Psalm 110, P.
407, 408.

Williams 7,
golden cand.
P. 319.

Hooker, soule
just, P. 177.

Evan. Why here the learned frame a kind of conflict in Gods holy attributes, and by a liberty which the holy Ghost from the language of holy Scripture alloweth them, they speak of God after the manner of men, as if he were reduced to some straits, and difficulties, by the crosse demands of his severall Attributes: for *Truth* and *Justice* stood up and said, that man had sinned, and therefore man must die, and so called for the condemnation of a sinfull, and therefore worthily accursed creature, or else they must be violated: for thou saidst (say they to God) *in what day that thou eatest of the Tree of the knowledge of good and evil, thou shalt dye the death.* *Mercy* on the other side pleaded for favour, and appeales to the great Court in heaven, and there it pleads, saying, *Wisdom*, and *Power*, and *Goodnesse*, have been all manifest in the Creation; and *anger* and *justice*, they have been magnified in mans misery that he is now plunged into by his fall; but I have not yet been manifested: O, let favour and compassion be shewed towards man, wofully seduced and overthrowen by Satan. O, said they unto God, it is a Royall thing to relieve the distressed, and the greater any one is, the more placable and gentle he ought to be. But *Justice* replied, If I be offended, I must be satisfied

satisfied and have my right. And therefore I require, that man, who hath lost himselfe by his disobedience, should for remedy set obedience against it, and so satisfie the judgement of God. Therefore the wisdom of God became an umpire, and devised a way ^{Cal. Inslliz. p. 117.} to reconcile them, concluding that before there could be reconciliation made, there must be two things effected; first, a satisfaction of Gods justice; secondly, a reparation of mans nature: which two things must ^{Reynolds on salm 110, p. 408.} needs be effected by such a middle and common person, that had both zeale toward God, that he might be satisfied, and compassion towards man, that he might be repaired. Such a person, as having mans guilt and punishment translated on him, might satisfie the justice of God, and as having a fulnesse of Gods spirit and holinesse in him; might sanctifie and repair the nature of man. And this could be none other but Jesus Christ, one of the three Persons of the blessed Trinity, And therefore he, by his ^{Ibid.} Fathers ordination, his own voluntary suscepcion, and the holy Spirits sanctification, was fitted for the businesse; whereupon ^{Ames. med. p. 74.} there was a speciall covenant, or mutuall agreement made between God and Christ, as is expressed, *Isa. 43. vers. 10.* That if Christ would make himselfe a sacrifice

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for

Thom. Good-
win Christ set
forth, p. 75.

Ainsworth on
the Text.
Goodwin,
Christ set
forth, p. 75.

Psal. 40. 7, 8.

Cal. Institut.
p. 117.

for sinne, then he should see his seed, he should prolong his dayes, and the pleasure of the Lord should prosper by him. So, in Psal. 89. 19. the mercy of this Covenant between God and Christ, under the type of Gods Covenant with David, are set forth: *Thou spakest in visions to thy Holy one, and saidst, I have laid helpe upon one that is mighty, or as the Chaldee expoundeth, One mighty in the Law.* As if God had said concerning his Elect, I know that these will break, and never be able to satisfie me, but thou art a mighty and substantiall person, able to pay me, therefore I will look for my debt of thee (as *Paræus* well observes) God did, as it were, say to Christ, What they owe me, I require it all at thy hands. Then said Christ, *Loe, I come to doe thy will!* In the volume of thy book it is written of me, *I delight to do thy wil, O my God, yea, thy Law is in my heart.* Thus Christ assented, and from everlasting stroke hands with God, to put upon him mans person, and to take upon him his name, and to enter in his stead in obeying his Father, and to do all for man that he should require, and to yeeld in mans flesh the price of the satisfaction of the just judgement of God, and in the same flesh to suffer the punishment that man had deserved; And this he undertook under the penalty that lay upon

upon man to have undergone: and thus was Justice satisfied, and Mercy magnified by the Lord Jesus Christ, and so God took Christs single bond: whence Christ is not only called, the *Surety of the Covenant for us*, Heb. 7 22. but the *Covenant it self*, Isa. 49 8. And God laid all upon him, that he might be sure of satisfaction, protesting that he would not deal with us, nor so much as expect any payment from us, such was his grace. And thus did our Lord Jesus Christ enter into the same *Covenant of workes* that *Adam* did, to deliver beleevers from it, he was contented to be under all that commanding, reveng-^{84.} ing authority which that Covenant had over them, to free them from the penalty of it; and in that respect *Adam* is said to be a type of Christ, as you have it, *Romans* 5. 14. *Who was the type of him that was to come.* Unto which porpose, the titles which the Apostles gives these two, *Christ* and *Adam*, are exceeding observable: he calls *Adam* the *first man*, and Christ our Lord the *second* *man*, speaking of them, as if there never had been any more men in the World, beside these two, thereby making them the head and roote of all mankind, they having, as it were, the rest of the sons of men included in them: the first man is called the *earthly man*, the second man Christ, is called the

Hooker, soule
iust, p. 174.
Goodwin,
Christ set
forth, p. 83

1 Cor. 15. 47.

1 Cor. 15. 58.

Lord from Heaven. The earthly man had all the sons of men born into the world, included in him, and is so called, in conformity unto them, the first man. The second man, Christ, is called, the *Lord from Heaven*, who had all the Elect included in him, who are said to be the *first borne*, and to have their *names written in Heaven*, Heb. 12. 13. and therefore are oppositly called *heavenly men*: so that these two, in Gods account, stood for all the rest. And thus you see, that the Lord willing to shew mercy to the creature fallen, and withall to maintain the authority of his Law, took such a course as might best manifest his clemency and severity; Christ entred into Covenant, and became surety for man, and so became liable to many ingagements; for he that answers as a surety, must pay the same sum of money that the debtor oweth.

And thus have I endeavoured to shew you how we are to conceive of Gods eternall purpose, in sending of Jesus Christ to helpe and deliver fallen mankind.

Ant. I beseech you, Sir, proceed also to the second thing, and first tell us, when the Lord began to make a promise to helpe and deliver fallen mankind.

Evan Even the same day that he sinned, which, as I suppose, was the very same day
he

Ball on the
Covenant,
p. 289.

Ibid. p. 287.
208.

he was created ; for *Adam* by his sin being become the *child of wrath*, and both in body and in soule subject to the curse, and seeing nothing due to him but the wrath and vengeance of God, he was *afraid*, and sought to *hide himself from the presence of God*: Whereupon the Lord promised *Christ* unto him, saying to the Serpent, *I will put enmity between thee & the woman, & between thy seed* Gen. 3. 12. *and her seed* ; He, that is to say, the seed of the woman (for so is the Hebrew text) *shall break thy head, & thou shalt bruise his heel*. Ver. 15. This promise of *Christ*, the *womans seed*, was the Gospel, and the only comfort of *Adam*, *Abel*, *Enoch*, *Noah*, and the rest of the godly Fathers, untill the time of *Abraham*. What Reg. on Christ's Serm. to Emans.

Nom. I pray you, Sir, what ground have you to think, that *Adam* fell the same day he was created ?

Evan. My ground for this opinion is, *Pf. 94. 12.* which text Mr. *Ainsworth* makes to be the 13. *ver.* and reads it thus, but man in honour doth not lodge a night ; he is likened to beasts that are silenced. This may be minded (saith he) both for the first man *Adam*, who continued not in his dignity, and for all his children. Ainsworth

Ant. But Sir, doe you think that *Adam* and those others did understand that promised seed to be meant of *Christ* ?

Evan. Who can make any doubt, but that the Lord had acquainted *Adam* with Christ, betwixt the time of his sinning and the time of his sacrificing, though both on a day?

Ant. But did *Adam* offer sacrifice?

Lightfoot,

Miscela. P.

185.

Vau. meth. on

Bib. p. 15.

Walker on

the Covenant

p. 59.

Evan. Can you make any question, but that the bodies of those beasts, whose skins went for a covering for his body, were immediately before offered in sacrifice for his soul? Surely those skins could be none other, but of beasts slain and offered in sacrifice; for before *Adam* fell, beasts were not subject to mortallity, nor slaying; And Gods cloathing of *Adam* and his wife with skins, signified, that their sin and shame was covered with Christs righteousness. And questionlesse the Lord had taught him, that his sacrifice did signifie his acknowledgement of his sin, and that he looked for the seed of the woman, promised to be slain in the evening of the world, thereby to appease the wrath of God for his offence, the which undoubtedly, he acquainted his sonnes, *Cain* and *Abel* with, when he taught them also to offer sacrifice.

Gibbons on
Gen.

Ant. But how doth it appeare, that this his sacrificing was the very same day that he sinned?

Evan. It is said, *John 7. 13*, concerning
Mar. 14. 42. Christ, that *they sought to take him, yet*

m

man laid hands on him, because his hour was not yet come. But after that, when the time of his suffering was at hand, he himself said, *The hour is come*: which day is expressly set down by the Evangelist *Mark*, to be the *Mar. 15. 34.*
sixth day, and ninth hour of that day, when *32.*
Christ, through the eternal Spirit, offered Heb. 9. 14.
up himself without spot to God. Now if you compare this with *Exodus 12. 6.* you shall finde, that the Paschall Lambe, a most lively type of Christ, was offered the very same day and houre, even the 6. day, and 9. houre *Ans: worth on*
of the day, which was at three of the clock in the Text.
the afternoon: and the Scripture testifieth, that *Adam* was created the very same sixth day, which gives us ground to think, that he sinned the same day. And do not the fore-
all-eged Scriptures afford us warrant to be-
leeve, that it was the very same hour of that day, when Christ entered, mystically and ty-
pically, upon the work of Redemption. in
being offered as a sacrifice for *Adams* sin? *Gen. 1. 26.*
And surely we may suppose, that the Cove-
nant (as you heard) being broken between
God and *Adam*, Justice would not have ad-
mitted of one houres respite before it had
proceeded to execution, to the destruction
both of *Adam*, and the whole Creation, had
not *Christ* in the very nick of time, stood as
the *Ram* (or rather the *Lamb*) in the bush,

Rev. 13. 8.
Walker on
the Covenant
P. 42.

and stepped in to performe the work of the covenant. And hence I conceive it is, that Saint *John* calls him, the *Lamb slain from the beginning of the world*: For as the first state of Creation was confirmed by the covenant which God made with man, and all creatures were to be upheld by means of observing the Law and condition of that covenant, so that covenant being broken by man, the world should have come to ruine, had it not been, as it were, created a new, and upheld by the covenant of grace in *Christ*.

Ainsworth on
Gen.

Ant. Then Sir, you thinke that *Adam* was saved.

Gibbons on
Gen.

Evan. The *Hebrew* Doctors hold, that *Adam* was a repentant sinner, and say, that he was by wisdom (that is to say, by faith in *Christ*) brought out of his fall, yea, and the Church of God doth hold, and that for necessary causes, that he was saved by the death of *Christ*; yea, saith *M. Vaughan*, it is certain, he believed the promise, concerning *Christ*, in whose commemoration he offered continuall sacrifice, and in the assurance thereof, he named his wife *Hevah*, that is to say, *life*; and he called his son *Seth*, *seited*, or *perswaded in Christ*.

Ant. Well, now I am perswaded, that *Adam* did understand this seed of the woman to be meant of *Christ*.

Evan.

Evan. Assure your selfe, that not onely *Adam*, but all the rest of the godly fathers, did so understand it, as is manifest, in that the *Targum*, or *Chaldie Bible*, which is the ancient translation of *Ierusalem*, hath it thus: *Between thy Son, and her Son, Adding further by way of comment, So long, ô serpent, as the womans childrē keep the Law, they kil thee; & when they cease to do so, thou stingeſt them in the heel, and haſt power to hurt them much; but whereas for their harm there is a ſure remedy, for thee there is none, for in the laſt dayes they ſhall crush thee all to pieces by means of Chriſt their King.* And this was it which did support and uphold their faith untill the time of *Abraham*.

*Viban Reg. on
Chriſt ſer. to
Emanſ,*

*Duplex. true-
neſſe of Chr.
reliq. p. 226.*

Ant. What followed then?

Evan. Why then the promise was turned into a covenant with *Abraham* and his seed, and oftentimes repeated, that in his seed all Nations should be blessed. Which promise and covenant was the very voyce it selfe of the Gospel, it being a true testimony of *Iesus Christ*, as the Apostle *Paul* beareth witness, saying, *The Scripture fore-seeing that God would iuſtifie the Gentiles through faith preached before the Gospel unto Abraham ſaying, In thee ſhall all the Nations of the Earth be bleſſed.* And the better to confirme *Abrahams* Faith in this promise of *Chriſt*,

*Gen. 12. 13.
Gen. 18. 18.
Gen. 20. 12.*

Gal. 3. 8.

Heb. 7. 12.
Heb. 6. 20.

Jer. 23. 6,
Isa. 9. 6.

Dixon on the
Heb.

Williams 7,
golden cand.
p. 330, 331.

Christ, it is said, *Gen. 14. 19.* that *Melchisedec* came forth and met him, and blessed him. Now, saith the Apostle, this *Melchisedec* was a Priest of the most high God, & King of righteousness, and King of peace, without father, and without mother, and so like unto the Son of God, who is a Priest for ever, after the order of *Melchisedec*, and both King of Righteousness, and King of Peace; yea, and without father, as touching his manhood, and without mother, as touching his Godhead. Whereby we are given to understand, that it was the purpose of God, that *Melchisedec* should in these particulars resemble the person and office of Jesus Christ the Son of God, and so by Gods own appointment, be a type of him to *Abraham*, to ratifie and confirm the promise made to him and his seed, in respect of the eternall covenant; to wit, That he and his believing seed should be so blessed in Christ, as *Melchisedec* had blessed him. Nay, let me tell you more, some have thought it most probable, yea, and have said, if we search out this truth without partiality, we shall finde, that this *Melchisedec*, which appeared unto *Abraham*, was none other, than the Son of God, manifest by a speciall dispensation and priviledge unto *Abraham*, in the flesh, who is therefore said, to have seen his day and rejoiced,

joyced, *Job*. 8. 56. Moreover, in *Gen*. 15. we read, that the Lord did again confirm this covenant with *Abraham*; for when *Abraham* had divided the beasts, God came between the parts, like a smoking furnace and a burning lampe, which, as some have thought, did primarily typifie the torment and rending of Christ, and the furnace and fiery lampe, did typifie the wrath of God running between, and yet did not consume the rent and torn nature; and the blood of circumcision, did typifie the blood of Christ; And the resolved sacrificing of *Isaac* on Mount *Moria* by Gods appointment, did prefigure and foreshew, that by the offering up of Christ the promised seed, in the very same place, all Nations should be saved. Now this Covenant thus made and confirmed with *Abraham*, was renewed with *Isaac*, *Genesis* 26. 4. and made known unto *Jacob*, by Jesus Christ himself; for that man which wrestled with *Jacob*, was none other, but the man Christ Jesus; for himself said, that *Jacob* should be called *Israel*. a wrestler and prevailer with God; and *Jacob* called the name of the place *Peniel*, because he had seen God face to face; And *Jacob* left it by his last wil unto his children, in these words, *The Scepter shall not depart from Judah, nor a Law-giver from between his feet, til Shilo*

Ball on the Covenant, p. 49.

Walker on the Covenant p. 63.

Gen. 32. 28, 30. Seven golden cand. p. 322.

Gen. 49. 10.

come;

B. Babinger, on
the text.

come, That is to say, Of *Judah* shall Kings come one after another, and many in number, till at last the Lord *Jefas* come, who is King of Kings, and Lord of Lords. Or, as the *Thargum* of *Jerusalem*, and the *Onkelos* doe translate it, *untill Christ the anoynted come*.

Nom. But Sir, are you sure that this promised seed was meant of *Christ*?

Evan. the Apostle puts that out of doubt, *Gal. 3. 16.* saying, *Now unto Abraham and to his seed were the promises made.* He saith not, and to seeds, as of many, but as of one; and to thy seed, which is *Christ*: and so no doubt, but these godly Patriarks did understand it.

Ant. But Sir, the great promise that was made unto them, as I conceive, and which they seemed to have most regard unto, was the land of *Canaan*.

Evan. There is no doubt but that these godly Patriarks did see their heavenly inheritance (by *Christ*) through the promise of the land of *Canaan*, as the Apostle testifieth of *Abraham* *Heb. 11.* saying, *He sojourned in a strange Country, and looked for a City having a foundation whose builder and maker is God,* Whereby it is evident, saith *Calvin*, that the height and eminency of *Abrahams* faith, was, the looking for an everlasting life in Heavn. The like testimony he

Instr. p. 204.

gives

gives of *Sarah, Isaac, and Jacob*, saying, *All these dyed in the faith.* Implying, that they did not expect to receive the fruit of the promise till after death: and therefore in all their travels they had before their eyes, the blessednesse of the life to come; which caused old *Jacob* to say at his death, *Lord,* Heb. 11. 13. *I have waited for thy salvation.* The which speech the *Chaldee Paraphrases* expound Gen. 49. 18. thus: Our father *Jacob* said nor, I expect the salvation of *Gideon*, son of *Joash*, which is a temporall salvation, nor the salvation of *Sampson* son of *Manoah*, which is a transitory salvation, but the salvation of Christ the son of *David*, who shall come and bring unto himselve the sons of *Israel*, whose salvation my soule desireth. And so you see that this Covenant made with *Abraham* in Christ, was the comfort and support of these and the rest of the godly fathers, untill their departure out of *Egypt*. Answer to the Text.

Ant. And what followed then?

Evan. Why then Christ Jesus was most clearly manifested unto them in the Paske-over lamb; for as that lamb was to be without spot, or blemish, *Exod. 12. 5.* even so was Christ, *1 Pet. 1. 19.* And as that lamb was taken up the tenth day of the first new Moon in *March*; even so on the very same day of the same moneth, came Christ to *Jerusalem*,

Tindal in his *rusalem*, to suffer his passion. And as that
 works, p. 436. Lamb was killed on the fourteenth day at
Answer on even, just then, on the same day, and at the
 Exod. same houre, did Christ give up the ghost.
 Mark. 14. 33. 34. 35.

And as the blood of that Lamb, was to
 be sprinkled on the Israelites doores, *Exod.*
 12. 7. Even so is the blood of Christ sprink-
 led on beleevers hearts by faith, *1 Pet.* 1. 2.
 And their deliverance out of *Egypt*, was a
 figure of their redemption by Christ: their
 passing through the red Sea, was a type of
 Baptisme, when Christ should come in the
 flesh; And their Manna in the wilderness,
 and water out of the Rock, did resemble the
 Sacrament of the Lords Supper; and hence
 it is that the Apostle saith, they did all eate
 the same spirituall meat; and did all drinke
 the same spirituall drink, for they drank of
 that spirituall Rock that followed them, and
 that Rock was Christ. And when they were
 come to mount *Sinai*, the Lord delivered
 the ten Commandments unto them.

1 Cor. 10. 2,
 3, 4.

Ant. But whether were the ten Com-
 mandments, as they were delivered to them
 on Mount *Sinai*, the Covenant of workes,
 or no?

Evan. They were delivered to them as
 the Covenant of workes.

Nom. But by your favour, sir, you know
 that these people were the posterity of
Abram

Abram, and therefore under that covenant of grace, which God made with their father, And therefore I do not think that they were delivered to them as the Covenant of works; For (Sir) you know the Lord never delivers the covenant of works to any that are under the covenant of grace.

Evan, Indeed 'tis true, the Lord did manifest so much love to the body of this Nation, that all the naturall seed of *Abraham* were externally, and by profession, under the Covenant of grace made with their father *Abraham*, though 'tis to be feared, many of them were still under the Covenant of works made with their father *Adam*.

Bill on the
Covenant p.
110.

Nom. But Sir, you know in the Preface to the Commandments, the Lord calls himselfe by the name of *their God* in generall, and therefore it should seem, that they were all of them the people of God.

Evan. That is nothing to the purpose, for many wicked and ungodly men, being in the visible Church, and under the external Covenant, are called, the *chosen of God*, and the *people of God*, though they be not so; in like manner were many of these *Israelites* called the people of God, though indeed they were not so.

Bill on the
Covenant,
p. 213.

Nom. But Sir, was the same Covenant of workes made with them, that was made with *Adam*?

Evan.

Ibid. p. 113.
Lightfoot,
Miscela, p.
 186.

Evan. For the generall substance of the duty, the Law delivered on Mount *Sinai*, and formerly engraven in mans heart, was one and the same, so that at Mount *Sinai*, the Lord delivered no new thing, onely it came more gently to *Adam* before his fall, but after his fall came thunder with it.

Nom. I, but Sir, as your self said, the Ten Commandements, as they were written in *Adams* heart, were but the matter of the covenant of workes, and not the covenant it selfe; till the forme was annexed to them, that is to say, till God and Man were there-upon agreed: now we doe not finde that God, and these people, did agree upon any such terms at Mount *Sinai*.

Evan. No, say you so, doe you not remember that the Lord consented, and agreed, when he said, *Leviticus* 18. 5. *Ye shall therefore keep my statutes and my judgments, which if a man do he shall live in them.* And in *Deut.* 27. 26. when he said, *Cursed is he that confirmeth not all the words of this Law to do them?* And doe you not remember, that the people consented, *Exod.* 19. 8. and agreed, when they said, *All that the Lord hath spoken we will do?* And doth not the *Apostle Paul* give evidence, that these words were the forme of the Covenant of workes, when he saith, *Ro.* 10. 5. *Moses describeth the righteousnesse*

teousnesse which is of the Law, that the man
that doth these things shall live in them: and
when he saith, Gal. 3. 10. For it is written,
*Cursed is every one that continueth not in all
things which are written in the book of the law
to doe them.* And in Deut. 4. 13. *Moses* doth
in expresse termes call it a covenant, saying,
And he declared unto you his Covenant,
which he commanded you to performe, even
ten Commandements, and hee wrote them
upon Tables of stone. Now this was not the
covenant of grace; for *Moses*, afterwards,
Deut. 5. 3. speaking of this covenant, saith,
*God made not this Covenant with your Fa-
thers, but with you:* And by Fathers, all the
Patriarchs unto *Adam* may be meant, saith Mr.
Ainsworth, who had the promise of the cove-
nant of Christ: therefore if it had been the co-
venant of grace, he would have said, God did
make this covenant with them, rather than
that he did not.

Nom. And doe any of our godly and mo-
dern writers agree with you in this point?

Evan. Yea indeed, *Polanus* saith, the
covenant of workes is that, in which God
promiseth everlasting life unto a man, that
in all respects performeth perfect obedi-
ence to the law of workes, adding thereunto
threatnings of eternall death, if he shall not
performe perfect obedience thereunto. God

*Subsist of
Relig. off. xv.
end p. 124.
185.*

New Coven.
P. 317.

Vind. fid.
P. 152.

made this Covenant in the beginning with the first man *Adam*, whilst hee was in the first estate of integrity; the same covenant God did repeat and make, againe by *Moses*, with the people of Israel And Dr. *Preston* saith, the Covenant of workes runs in these termes. *Do this and thou shalt live, and I will be thy God* This was the Covenant which was made with *Adam*, and the Covenant that is exprest by *Moses* in the Morall Law. And Mr. *Pemle* saith, by the covenant of workes we understand, that we call in one word the Law, namely, that meanes of bringing man to salvation, which is by perfect obedience unto the will of God; hereof there are also two severall Administrations, the first is, with *Adam* before his fall, when immortality and happinesse was promised to man, and confirmed by an externall Symbole of the Tree of Life, upon condition that he continued obedient to God, as well in all other things, as in that particular Commandement, of not eating of the tree of knowledge, of good and evil.

The 2^d administration of this Covenant, was the renewing thereof with the *Israelites* at Mount *Sinai*, where, after the light of nature, began to grow darker, and corruption had in time, worne out the characters of Religion and Vertue first graven in mans heart;

heart; God revived the Law by a compendious and full declaration of all duties required of man towards God, or his neighbour, expressed in the Decologue, according to the tenour of which Law God entered into covenant with the *Israelites*, promising to be their God, in bestowing upon them, all blessings of life and happiness, upon condition that they would be his people, obeying all things that hee had commanded; which condition they accepted of, promising an absolute obedience, *Exod. 19. 24. All things which the Lord hath said, we will doe*, and also submitting themselves to all punishment, in case they disobeyed, saying, Amen to the curse of the Law; *Cursed be every one that confirmeth not all the words of the Law to do them, and all the people shall say, Amen.*

And Mr. *Walker* saith, that the first part of the Covenant, which God made with *Israel* at *Horeb*, was nothing else, but a renewing of the old Covenant of works, which God made with *Adam* in Paradise. And it is generally laid down by our Divines, that we are by Christ, delivered from the law, as it is a covenant.

On Coven.
p. 128.

Bolton true
boun, p. 23.

Nom. But Sir, were the children of *Israel* at this time better able to performe the condition of the covenant of workes, then either *Adam*, or any of the old Patriarks

were, that God renewed it now with them; rather then before ?

Evan. No indeed, God did not renew it with them now, and not before, because they were better able to keepe it, but because they had more need to be made acquainted what the Covenant of workes is, than those before: for though 'tis true, the ten Commandements which were at first perfectly written in *Adams* heart, were much obliterated by his fall, yet some impressions and reliques thereof still remained, and *Adam* himselfe was very sensible of his fall, and the rest of the Fathers were holpen by traditions; and (saith *Cameron*) God did speake to the Patriarks from Heaven, yea, and he spake unto them by his Angels: But now by this time sin had almost obliterated and defaced the impressions of the Law written in their hearts, and by their being so long in *Egypt*, they were so corrupted, that the instructions and ordinances of their fathers were almost all worne out of minde, and their fall in *Adam* was almost forgotten, as the Apostle testifieth, saying, *Before the time of the Law, sinne was in the world, but sinne is not imputed when there is no Law.* Nay, in that long course of time, betwixt *Adam* and *Moses*, men had forgotten what was sin; so that although God had made a pro-

Rom 2 15.
In M. Boul.
P. 371.

Bullinger
Com. pla.

Ro. 5. 13. 25.

promise of blessing to *Abraham*, and to all his seed that would plead interest in it, yet these people at this time were proud and secure, and heedlesse of their estate; and though sinne was in them, and death reigned over them; yet they being without a Law to evidence this sinne and death unto their consciences, they did not impute it unto themselves, they would not owne it, nor charge themselves with it, and so by consequence found no need of pleading the promise made to *Abraham*; Therefore the Law entred, that *Adams* offence, and their own actiall transgression might abound. So that now the Lord saw it needfull, that there should be a new edition and publication of the covenant of workes, the sooner to compell the elect unbeleever to come to Christ the promised seede, and that the grace of God in Christ to the elect believer, might appeare the more exceeding glorious; so that you see the Lords intention therein was, that they by looking upon this Covenant, might be put in mind what was their duty of old, when they were in *Adams* loynes, yea, and what was their duty still, if they would stand to that covenant, and so goe the old and naturall way to worke: yea, and hereby they were also to see what was their present infirmity in not doing their duty that

Reynolds on
the use of
the Law.
P. 584.

Rom. 5. 20.

Pemb. vind.
fid. p. 155.

so they seeing an impossibility of obtaining life by that way of workes, first appointed in Paradise, they might be humbled, and more heedfully minde the promise made to their father *Abraham*, and hasten to lay hold on the *Messiah*, or promised seed.

Nom. Then Sir, it seemeth that the Lord did not renew the Covenant of workes with them, to the intent that they should obtaine eternall life by their yeelding obedience to it.

Evan. No indeed, G O D never made the Covenant of workes with any man, since the fall, either with expectation that he should fulfill it, or to give him life by it, for God never appoints any thing to an end, to the which it is utterly unsutable, and improper. Now the Law, as it is the covenant of workes, is become weake and unprofitable to the purpose of salvation, and therefore God never appointed it to man since the fall, to that end. And besides, it is manifest, that the purpose of God, in the covenant made with *Abraham*, was, to give life and salvation by grace and promise; and therefore his purpose in renewing the Covenant of workes, was not, neither could be to give life and salvation by working, for then there would have been contradictions in the covenants, and instability in him that made them. Wherefore let no man imagine that

God

Bolton true
boun. p. 132,
158.

Reynolds on
the use of
the Law.

God published the covenant of workes on Mount *Sinai*; as though he had been mutable, and so changed his determination in that Covenant made with *Abraham*, neither yet let any man suppose, that G O D now in proceſſe of time, had found out a better way for mans ſalvation, then hee knew before; for as the Covenant of grace made with *Abraham*, had beene needleſſe, Pemb. vind. ſid. p. 154. if the Covenant of workes made with *Adam*, would have given him and his believing ſeede life; ſo after the Covenant of grace was oncemade, it was needleſſe to renew the Covenant of workes, to the end that righteouſneſſe and life ſhould be had by the obſervation of it; the which will yet more evidently appeare, if we conſider that, the Apoſtle, ſpeaking of the covenant of workes, as it was given on Mount *Sinai*, ſaith, *It was added becauſe of tranſgreſſion.* It was not ſet up as a ſolid rule of righteouſneſſe, as it was given to *Adam* in Paradife, but was added, or put too: It was not ſet up as a thing in groſſe by it ſelfe. Gal. 3. 19. Reynolds on the uſe of the Law. Ib d.

Nom. Then Sir, it ſhould ſeem that the covenant of workes was added to the covenant of grace, to make it more compleat.

Evan. O no, you are not ſo to underſtand the Apoſtle, as though it were added by way of ingrediency, as a part of the co-

Marshall In-
fants Baptis.

Rom. 11. 6.

Bolton true
boun. p. 157.

venant of grace, as if that covenant had beene incomplete without the covenant of workes, for then the same covenant should have consisted of contradictory materials, and so it should have overthrown it selfe; for, saith the Apostle, *If it be by grace, then is it no more of workes; otherwise grace is no more grace; But if it be of workes, then is it no more of grace, otherwise work is no more work.* But it was added by way of subserviency and attendance, the better to advance and make effectuell the covenant of grace, so that although the same covenant that was made with *Adam*, was renewed on Mount *Sinai*, yet I say still, it was not for the same purpose; for this was it God aimed at, in making the covenant of workes with man in innocency, to have that which was his due from man. But God made it with the *Israelites* for no other end, then that man being thereby convinced of his weaknesse, might flie to Christ; so that it was renewed onely to helpe forward and introduce another, and a better covenant, and so to be a manuduction unto Christ, *viz.* to discover sin, to waken the conscience, and convince them of their owne impotency, and so to drive them out of themselves to Christ. Know it then, I beseech you, that all this while there was no other way of life given, either in whole,

Whole, or in part, then the covenant of grace, all this while God did but pursue the designe of his own grace; And therefore was there no inconstancy, either in Gods will, or acts; only such was his mercy, that he subordinated the covenant of workes, and made it subservient to the covenant of grace, and so to tend to Evangelicall purposes.

Reynolds on
the use of
the Law.

Nom. But yet, Sir, me thinks it is somewhat strange, that the Lord should put them upon doing the Law, and also promise them life for doing, and yet never intend it.

Evan. Though he did so, yet did he neither require of them that which was unjust, nor yet dissemble with them in the promise; for the Lord may justly require perfect obedience at all mens hands, by vertue of that Covenant which was made with them in *Adam*, and if any man could yeeld perfect obedience to the law, both in doing and suffering, he should have eternall life, for wee may not deny (saith *Calvin*) but that the reward of eternall salvation, belongeth to the upright obedience of the law, but GOD knew well enough, that the Israelites were never able to yeeld such an obedience, and yet he saw it meet, to propound eternall life to them upon those termes, that so he might speake to them in their own humour; as indeed it was meet, for they swelled with mad affiance

Cal. Instit.
p. 157.

Pemb. vind.
fid. p. 164.

Instit. p. 159.

Exod. 19. 8.*Pemble, Ibid.**Bohion true
boun. p. 22.**Cal. Instr.*

affiance in themselves, saying, All that the Lord commandeth we will doe, and be obedient, Well, said the Lord, if you will needes be doing, Why, here is a Law to be kept, and if you can fully observe the righteousnesse of it, you shall be saved, sending them of purpose to the Law, to awaken and convince them, to sentence and humble them, and to make them see their owne folly in seeking for life that way; in short, to make them see the termes under which they stood, that so they might bee brought out of themselves, and expect nothing from the Law, in relation to life, but all from Christ; for how should a man see his need of life by Christ, if he doe not first see that he is fallen from the way of life? And how should hee understand how farre hee hath strayed from the way of life, unlesse he doe first finde what is that way of life? Therefore it was needfull that the Lord should deale with them after such a manner, to drive them out of themselves, and from all confidence in the workes of the law; that so by faith in Christ they might obtaine righteousnesse and life. And just so did our Saviour also deale with that young expounder of the Law, *Matt.* 19. 16. who it seemeth was sicke of the same disease, *Good Master* (saith he) *What shall I doe that I may inherite eter-*

: *hall*

nall life? He doth not (saith *Calvin*) simply aske, which way, or by what meanes he should come to eternall life, but what good he should do, to get it; whereby it appeares, that hee was a proud Iustitiary, one that swelled in fleshly opinion that he could keepe the Law and be saved by it, therefore he is worthily sent to the Law to worke himselfe weary, and so see need to come to Christ for rest. And thus you see that the Lord, to the former promises made to the Fathers, added a fiery Law, which he gave from Mount *Sinai* in thundring and lightning, and with a terrible voyce, to the stubborn and stiffnecked *Israel*, whereby to break and tame them, and to make them sigh and long for the promised Redeemer.

Walker on the Covenant
P. 155.

Ant. And Sir, did the Law produce this effect in them?

Evan. Yea indeed did it, as it will appear, if you consider, that although before the publishing of this Covenant, they were exceeding proud and confident of their owne strength, to doe all that the Lord would have them doe; yet when the Lord came to deale with them, as men under the Covenant of workes, in shewing himselfe a terrible Judge, sitting on the throne of Justice like a Mountain burning with fire, summoning them to come before him, by the sound of a Trumper,

Dixon on the Heb.

yet

Heb. 12. 19,
20.

B. Babinger, on
Exod. 20.

On Gal. p
153.

yet not to touch the Mountaine without a Mediator; they were not able to endure the voyce of words, nor yet to abide that which was commanded, insomuch as *Moses* himselfe did feare and quake, and they did all of them so feare and fright, shake and shiver, that their Peacock-feathers were now pull'd down. This terrible shew wherein God gave his Law on mount *Sinai*, faith *Luther*, did represent the use of the Law; there was in the people of *Israel* that came out of *Egypt* a singular holinesse, they gloried and said, Wee are the people of God, we will doe all that the Lord commandeth. Moreover *Moses* sanctified them, and bad them wash their garments, retrain from their wives, and prepare themselves against the third day, there was not one of them but he was full of holinesse; The third day *Moses* bringeth the people out of their tents to the Mountaine, in the sight of the Lord, that they might heare his voyce: what followed then? Why, when they beheld the horrible sight of the Mount, smoaking and burning, the black clouds and the lightnings flashing up and down in this horrible darknesse, and heard the sound of the Trumpet blowing long, and waxing lowder and lowder, they were afraid, and standing as farre off they said not to *Moses* as before, All that the Lord

Lord commandeth we will doe ; but talke thou with us, and we will heare, but let not God talke with us, least we die : So that now they saw they were sinners, and had offended God, and therefore stood in need of a Mediator, to negotiate peace, and intreate for reconciliation between God and them, and the Lord highly approved of their words, as you may see, *Deut. 5.* where *Moses* repeating what they had said, adds further ; *The Lord heard the voyce of your words, when ye spake to me, and the Lord said unto me, I have heard the voyce of the words of this people, which they have spoken unto thee, they have well said, all that they have spoken, to wit, in desiring a Mediator : Where I pray you take notice, that they were not commended for saying, All that the Lord commandeth we will doe, (No faith a godly writer) they were not praised for any other thing, then for desiring a Mediatour : Whereupon the Lord promised Christ unto them, even as Moses testifieth, saying, The Lord thy God shall raise up unto thee, a Prophet like unto me, from among you, even of your brethrē, unto him shal you hearken, according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saidst, let me hear the voyce of the Lord my God no more, nor see this great fire any more, that I die not: and the Lord, aid unto me,*

Walker on the Covenant p. 70.

The Author of the benefit of Christs death :

Answer worth on Deut. 18. 15, 16, 17, 18.

Joh. 3. 25.

me, They have well spoken, I will raise them up a Prophet from among their brethren like unto thee, and I wil put my words in his mouth, and he shall speake unto them all that I command him. And to assure us that Christ was the Prophet here spoken of, he himselfe saith unto the Jewes, *If yee had beleevved Moses, yee would have beleevved me ; for he wrote of me.* And that this was it which he wrote of him, the Apostle Peter witnesseth, *Acts 3. 22.* and so doth the Martyr Stephen, *Acts 7. 37.* Thus you see, when the Lord had by meanes of the covenant of workes made with *Adam*, humbled them, and made them sigh for Christ the promised seed, he renewed the promise with them, yea, and the covenant of grace made with *Abraham*.

Ant. I pray, Sir, how doth it appeare, that the Lord renewed that covenant with them ?

Levit. 1. 2.

Evan. It doth plainly appeare, in that the Lord gave them, by *Moses*, the Leviticall Lawes, and ordained the Tabernacle, the Arke, and the Mercy-seat, which were all Types of Christ : Moreover, *The Lord called unto Moses, and spake unto him out of the Tabernacle, and commanded him to write the Leviticall Lawes, and the Tabernacle-Ordinances,* telling him withall, *That after the tenour of these words, he had made a Covenant with him, and with Israel : so Mo-*
ses

Exod. 34. 27.

ses wrote those Lawes, not in Tables of stone, Exod. 24. 4.
 but in an authentickall Booke, saith *Ainsworth* On the Text.
worth, called the Booke of the covenant,
 which booke *Moses* read in the audience of
 the people, *Exod. 24. 7.* And the people con-
 sented unto it : Then *Moses* having before
 sent young men of the children of *Israel*,
 who were first borne, and therefore Priests,
 untill the time of the Levites, to offer sacri-
 fice of burnt offerings, and peace-offerings
 unto the LORD ; He tooke the bloud, and *Ainsworth*
sprinkled it on the people, and said, Behold the
bloud of the Covenant, which the Lord hath
made with you, concerning these things,
whereby they were taught, that by vertue of
blood, this covenant betwixt GOD and
them was confirmed, and that Christ by his
bloud shed should satisfie for their sinnes, for
indeed the covenant of grace was before the
coming of Christ, sealed by his blood in Types
and Figures.

Dixon on the
Heb. 2

Walker on
 the Covenant
 p. 13.

Ant. But Sir, was this every way the
 same covenant that was made with *Abra-*
ham?

Evan. Surely, I doe belceve, that reve-
 rend *Bullinger* spake very truly, when hee
 said, that GOD gave unto these people
 no other Religion, in nature, substance,
 and matter it selfe, differing from the laws of
 their Fathers, though for some respects hee
 ad.

Com. p. 12.
Eng.

Cal. Instit.
lib, 2.

Calv. Instit.
P. 157.

Bolton true
boun, p. 259

In his pre-
face to Levit.

added thereunto many Ceremonies, and certain Ordinances, the which hee did to keepe their minds in expectation of the coming of Christ, whom hee had promised unto them; and to confirme them in looking for him, lest they should waxe faint: And as the Lord did thus by the Ceremonies, as it were, lead them by the hand to Christ, so did hee make them a promise of the land of *Canaan*, and outward prosperity in it, as a type of heaven, and eternall happiness, so that the Lord dealt with them, as children in their infancy, and under age, leading them on by the helpe of earthly things, to heavenly and spirituall, because they were but young and tender, and had not that measure and abundance of spirit, which he hath bestowed upon his people, now under the Gospel.

Ant. And Sir, doe you thinke that these *Israelites* at this time did see Christ, and salvation by him, in these Types and shadows?

Evan. Yea, there is no doubt but *Moses* and the rest of the beleivers among the *Jewes* did see Christ in them, for saith godly *Tindall*, though all the Sacrifices and Ceremonies had a star-light of Christ, yet some of them had the light of the broad day a little before the Sun-rising, and did expresse him

him with the circumstances and vertue of his death, so plainly, as if his passion had been acted upon a Scaffold, in so much, saith he, that I am fully perswaded, and cannot but beleeve, that God had shewed *Moses* the secrets of Christ, and the very manner of his death aforehand, and therefore no doubt but that they offered their sacrifices by faith in the *Messiah* (as the Apostle testifieth of *Abel*) I say, there is no question, but every spirituall beleeving Jew, when he brought his sacrifice to be offered, and according to the Lords command, laid his hands upon it: whilst it was yet alive, he did from his heart acknowledge, that he himselfe had deserved to die, but by the mercy of God he was saved, and his desert laid upon the beast, and as that beast was to dye, and be offered in sacrifice for him, so did he beleeve, that the *Messiah* should come and dye for him, upon whom he put his hands, that is, laid all his iniquities by the hand of faith. So that as *Beza* saith, the Sacrifices were to them holy mysteries, in which, as in certain glasse, they did both see themselves, to their owne condemnation before God, and also beheld the mercy of God in the promised *Messiah*, in time to be exhibited; And therefore, saith *Calvin*, the sacrifices and satisfactory offerings, were called

Heb. 11.

Levit. 1. 4.

B. Basinger, on the Text.

On Job. 1.

Inst p. 239.

Ibid. 152.

Ashemoth, which word properly signifieth sin it self, to shew that Jesus Christ was to come and performe a perfect expiation, by giving his own soul to be an *Asham*, that is, a satisfactory oblation.

Wherefore you may assure your selfe, that as Christ was alwayes set before the Fathers in the Old Testament, to whom they might direct their faith, and as God never put them in hope of any grace, or mercy, nor never shewed himselfe good unto them without Christ; even so the godly in the Old Testament, knew Christ by whom they did enjoy these promises of God, and were joynd to him. And indeed, the promise of salvation never stood firme till it came to Christ: and there was their comfort in all their troubles and distresses, according as it is said of *Moses*, *He endured, as seeing him who is invisible, esteeming the reproach of Christ greater riches, than the treasures of Egypt, for he had respect to the recompence of reward.*

Heb. 11. 26.
27.

All'eged by
D. W. B. R. G.

And so (as *Ignatius* saith) the Prophets were Christs servants, who foreseeing him in spirit, both waited for him as their Master, and looked for him as their Lord and Saviour, saying, *He shall come and save us.*

Cal. Instit.
P. 207.

And so, saith *Calvin*, so oft as the Prophets speak of the blessednesse of the faithfull, the

the perfect Image that they have painted thereof, was such, as might ravish mens minds out of the earth, and of necessity raise them up to the consideration of the felicity of the life to come, so that we may assuredly conclude with *Luther*, that all the Fa-
On Gal. I am
am sure.
 thers, Prophets, and holy Kings were righteous, and saved by faith in Christ to come : Inft p. 198.
 and so indeed, as *Calvin* saith, were partakers of all one salvation with us.

Ant. But Sir, the Scripture seems to hold forth, as though they were saved one way, and we another way, for you know the Prophet *Jeremiah* makes mention of a two-fold Covenant, therefore it is somewhat strange to mee, that they should bee partakers of one way of salvation with us.

Evan. Indeed it is true, the LORD did bequeath unto the Fathers Righteousnesse, Life, and eternall Salvation in and through Christ the Mediatour, being not yet come in the flesh, but promised : And unto us in the new Testament, he gives and bequeaths
Walker on
the Covenant
 them to us, in and through Christ, being already come, and having actually purchased them for us ; and the Covenant of grace was before the coming of Christ, sealed by his blood, in Types and Figures, and at his death in his flesh it was fully sealed, and

ratified, by his very blood, actually and in very deed shed for our sins : And the Old Covenant in respect of the outward form, and manner of sealing was temporary, and changeable, and therefore the Types ceased, and onely the substance remains firme, but the Seals of the new are unchangeable, being commemorative, and *shall shew the Lords death untill his coming again* : And their Covenant did first and chiefly promise earthly blessings, and in and under these it did signify and promise all spirituall blessings and salvation, but our Covenant promiseth Christ and his blessings in the first place, and after them earthly blessings.

Heb. 8. 8.

Ursin. Car.
F. 129.

These and some other circumstantiall differences in regard of administration, there was betwixt their way of salvation, or Covenant of Grace, and ours, which moved the Author to the *Hebrews*, to call theirs old, and ours new; but in regard of substance they were all one, and the very same, for in all Covenants, this is a certain rule, if the subject matter, the fruit, and the conditions be the same, then is the Covenant the same : but in these Covenants Jesus Christ is the subject matter of both, salvation the fruit of both, and faith the condition of both ; therefore I say, though they be called two, yet they are but one; the

the which is confirmed by two faithfull witnesses. The one is the Apostle *Peter*, who saith, *Act. 15. 11. Wee beleeve through the grace of our Lord Jesus Christ, that wee shall be saved, even as they did*, meaning the Fathers in the Old Testament, as is evident in the verse next before. The other is the Apostle *Paul*, who saith, *Abraham beleeved God, and it was accounted to him for righteousness, know ye therefore that they, which are of the faith, the same are the children of Abraham*; by which testimony saith *Luther*, *On Gal. p. 116.* we may see that the faith of our Fathers in the old Testament, and ours in the New is all one in substance.

Ant. But could they that lived so long before Christ, apprehend his righteousness by Faith for their Justification, and salvation?

Evan. Yea indeed, for as Master *Forbes* *On Just. p. 90.* truly saith, It is as easie for faith to apprehend righteousness to come, as it is to apprehend righteousness that is past: wherefore as Christs birth, obedience, and death were in the Old Testament as effectually to save sinners, as now they are; so all the faithful forefathers from the beginning did partake of the same grace with us, by beleeving in the same Jesus Christ, and so were justified by his righteousness, and saved eternally

Page 29.

Heb. 13. 8.

nally by faith in him : it was by vertue of the death of Christ, that *Enoch* was translated, that he should not see death, and *Elias* was taken up into heaven, by vertue of Christs Resurrection and Ascension : so that from the Worlds beginning, to the end thereof, the salvation of sinners is onely by Jesus Christ, as it is written, *Jesus Christ yesterday, and to day, and the same for ever.*

Ant. Why then, Sir, it seemes that those who were saved amongst the Jewes, were not saved by the works of the Law ?

Evan. No indeed, they were neither justified nor saved, either by the works of the Morall Law, or the Ceremoniall Law ; for as you heard before, the Morall Law being delivered unto them, with great terror, and under most dreadful penalties, they did find in themselves an impossibility of keeping it, and so were driven to seek help of a Mediator, even Jesus Christ, of whom *Moses* was to them a typicall Mediator, so that the Morall Law did drive them to the Ceremoniall Law, which was their Gospell, and their Christ in a figure, for that the ceremonies did prefigure Christ, direct unto him, and require faith in him, is a thing acknowledged and confessed by all men.

Nom. But Sir, I suppose though belie-

vers

Marshall of
Infants Baptism

Bd on the
Covenant,
p. 119.

vers amongst the Jewes were not justified and saved by the workes of the law, yet was it a rule of their obedience.

Evan. It is very true indeed, the law of the ten Commandements was a rule for their obedience. Yet not as it came from Mount *Sinai*, but rather as it came from Mount *Sion*, not as it was the law, or covenant of workes but as it was the law of Christ, the which will appeare, if you consider, that after the Lord had renewed with them the covenant of grace, as you heard before, *Exod.* 24. at the beginning the Lord said unto *Moses*, *vers.* 12. *Come up to me into the Mount, and be there, and I will give thee tables of stone, and a law that thou maist teach them;* and after the Lord had thus written them the second time with his owne finger, he delivered them to *Moses*, commanding him to provide an Arke to put them into, which was not onely for the safe keeping of them, but also to cover the forme of the covenant of workes, that was formerly upon them, that believers might not perceive it; for the Arke was a notable type of Christ, and therefore the putting of them therein, did shew that they were perfectly fulfilled in him, Christ being the end of the Law, for righteousness, to every one that believeth, the which was yet more clearly manifest in

Deut. 9. 10.
Deut. 10. 5.

Reynolds on
Psal. 110. p.
35.

Rom. 10. 4.

*Bolton true
boun. p. 52.*

Exod. 25. 22.

that the Booke of the Law was placed between the Cherubims, and upon the Mercy-seat, to assure beleevers, that the Law now came to them from the Mercy-seat, for there the LORD promised to meet *Moses*, and to commune with him of all things which hee would give him in commandement to them.

Ant But Sir, was the form quite taken away, so as the ten Commandements were no more the Covenant of workes?

Evan. Oh no, you are not so to understand it: for the form of the covenant of workes, as well as the matter, (on Gods part) came immediately from God himselfe, and so consequently is eternall like himself, whence it is that our Saviour saith, *Mat. 5. 18. Till heaven and earth passe, one jot, or one tittle shall in no wise passe from the Law, till all be fulfilled:* so that either man himself, or some other for him, must perform, or fulfill the condition of the Law, as it is the Covenant of workes, or else he remaines still under it in a damnable condition: but now Christ hath fulfilled it for all beleevers, and therefore I said the forme of the Covenant of workes was covered, or taken away, as touching the believing Jews; but yet was it neither taken away in it selfe, nor yet as touching the unbelieving Jewes.

Nom.

Nom. Was the Law then still of use to them, as it was the covenant of workes?

Evan. Yea indeed.

Ant. I pray you Sir, shew of what use it was to them.

Evan. I remember *Luther* saith, there be On Gal. P. 171. two sorts of unrighteous persons, or unbelievers, the one to be justified, and the other not to be justified; even so was there among the Jewes. Now to them that were to be justified, as you have heard it, it was still of use to bring them to Christ, as the Apostle saith, *Gal 3. 24. The Law was our Schoole-master untill Christ, that we might be made righteous by faith*, that is to say, the Morall Law did teach and shew them what they should doe, and so what they did not, and this made them goe to the ceremoniall law, and by that they were taught that Christ had done it for them, the which they beleeving, were made righteous by faith in him. And to the second sort it was of use, to shew them what was good, and what was evill, and to be as a bridle to them to restrain them from evill and as a motive to move them to good, for feare of punishment, or hope of reward in this life; which though it was but a forced and constrained obedience, yet was it necessary for the publike Common-wealth, the quiet thereof being thereby the better maintained?

Calv. Inst.
P. 167.

tained? and though thereby they could neither escape death, nor yet obtain eternall life, for want of perfect obedience; yet the more obedience they yeilded thereunto, the more they were freed from temporall calamities, and possessed with temporall blessings, according as the Lord promised and threatned, *Dent, 28.*

Ant. But Sir, in that place the Lord seemeth to speak to his own people, and yet to speak according to the tenour of the covenant of works, which hath made me think, that believers, in the Old Testament, were partly under the covenant of works.

Evan. Doe you not remember how I told you before, that the LORD did manifest so much love to the body of that nation, that the whole posterity of *Abraham* were brought under a state-covenant, or nationall Church, so that for the believers sakes, he infolded the unbelievers in the compact, whereupon the Lord was pleased to call them all by the name of *his people*, as well unbelievers as believers, and to be called *their God*. And though the Lord did there speake according to the tenor of the covenant of works, yet I see no reason, why hee might not direct and intend his speech to believers also, and yet they remaine onely under the covenant of grace.

Ant.

Ant. Why Sir ? you said that the Lord did speak to them out of the tabernacle, and from the mercy-seat : and that doubtlesse was according to the tenor of the covenant of grace, and not according to the tenor of the Covenant of works.

Evan. I pray you take notice, that after the LORD had pronounced all those blessings and curses, *Deut.* 28. in the beginning of the 29. chapt. it is said, *These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.* Whereby it doth appear to me, that this was not the covenant of works which was delivered to them on mount *Sinai*, for the form of that covenant was eternall blessings and curses, but the form of this covenant was temporall blessings and curses, so that this rather seems to be the Pedagogie of the law, than the covenant of works ; for at that time these people seemed to be carried by temporall promises in the ways of obedience, and deterred by temporall threatnings from the wayes of disobedience : God dealing with them as in their infancy and under-age, and so leades them on and allures them, and fears them by such respects as these, because they had but a small meature of the Spirit.

Nom.

Nom. But Sir, Was not the matter of that Covenant, and this, all one?

Evan. Yea indeed, the Tenne Commandements were the matter of both Covenants, only they differed in the forms.

Ant. Then Sir, it seems that the Promises and threatnings contained in the old Testament, were but temporarie and terrestriall, only concerning the good and evill things of this life.

Evan. This we are to know, that like as the Lord by his Prophets gave the people in the old Testament many exhortations to be obedient to his Commandements, and many dehortations from disobedience thereunto, even so did he back them with many promises and threatnings concerning things temporall, as these, and the like Scriptures do witnesse, *I/a. 1. 10. Hear the word of the Lord yee Rulers of Sodom, give ear unto the Law of our God, yee people of Gomorrah? If ye be willing and obedient, ye shall eat the good things of the Land; but if yee refuse and rebell, ye shall be devoured with the Sword for the mouth of the Lord hath spoken it.* And *Jer. 7. 3. Amend your wayes and your doings, and I will cause you to dwell in this place: But yee steal, murder, commit adultery, and swear falsely by my Name; therefore*

Ver. 19, 20.

Verse 9

fore thus saith the Lord G O D, behold mine anger and my fury shall be powred out upon this place. And surely there be two reasons why the Lord did so : First, because as all men are born under the Covenant of works. they are naturally prone to conceive, that the favour of God, and all good things doe depend and follow upon their obedience to the Law ; and that the wrath of G O D, and all evill things, doe depend upon, and follow their disobedience to it ; And that mans chiefe happinesse is to bee had and found in terrestriall Paradise, even in the good things of this life. So the people of the Old Testament being neereest to *Adams* Covenant and Paradise, were most prone to such conceits. And secondly, because the Covenant of Grace, and Celestiall Paradise, were but little mentioned in the Old Testament, they, for the most part, had but a glimmering knowledge of them, and so could not yeeld obedience freely, as sonnes : Therefore the Lord saw it meet to move them to yeeld obedience to his Laws, by their own motives, and as servants or children under age.

Ant. And were both beleevvers and unbeleevvers, that is, such as were under the Covenant of Grace, and such as were under the Covenant of Workes, equally and

and alike subject, as well to have the calamities of this life inflicted upon them for their disobedience, as the blessings of this life conferred upon them for their obedience ?

Ecl. 9. 2.

Num. 20. 12.

2 Chron. 35.

21, 22.

Num. 16. 46.

Evan. Surely the words of the Preacher doe take place here, when hee saith ; *All things come alike to all, there is one event to the righteous, and to the wicked.* Were not *Moses* and *Aaron*, for their disobedience, hindred from entering into the Land of *Canaan*, as well as others ? And was not *Josiah*, for his disobedience to GODS command slain in the valley of *Megiddo* ? Therefore assure your selfe, that when beleevers in the Old Testament, did transgresse Gods Commandments, Gods temporall wrath went out against them, and was manifest in temporall calamities that befell them as well as others, only here was the difference, The beleevers temporall calamities had no eternall calamities included in them, nor following of them, and their temporall blessings had eternall blessings included in them, and following of them. And the unbelievers temporall blessings had no eternall blessings included in them, nor following of them, and their temporall calamities had eternall calamities included in them, and following of them.

Ant.

Ant. Then Sir, it seemeth that all obedience, that any of the Jews did yeeld to Gods Commandements, was for fear of temporall punishment, and in hope of temporall reward?

Evan. Surely the Scripture seems to hold forth, that there were three severall sorts of people amongst the Jews, who endeavoured to keep the law of God, and they did all of them differ in their ends.

The first sort of them, were true beleevers, who according to the measure of their faith, did beleeve the resurrection of their bodies after death, and eternall life in glory, and that it was to be obtained, not by the workes of the Law, but by faith in the *Messiah*, or promised seed: And answerably as they beleeved this, answerably they yeelded obedience to the Law freely, without feare of punishment, or hope of reward; but alas, the spirit of faith was very weake in the most of them, and the spirit of bondage very strong, and therefore they stood in need to be induced and constrained to obedience, for fear of punishment, and hope of reward.

The second sort of them, were the Sadduces and their sect, and these did not beleeve that there was any resurrection, nor any life, but the life of this world, and yet they

Mat. 22.29.

Belton true
boun, p. 259.

they endeavoured to keepe the law, that God might blesse them here, and that it might goe well with them in this present life.

Ball on the
Covenant p.
114.

Perkins on
Christ. Serm.
on the Moun.

Musculus.

Com. pla.
p. 188.

The third sort ; and indeed the greatest number of them in the future ages after *Moses*, were the Scribes and Pharisees, and their Sects, and they held and maintained, that there was a Resurrection to be looked for, and an eternall life after death, and therefore they endeavoured to keep the law, not onely to obtaine temporall happinesse, but eternall also, for though it had pleased the Lord, to make known unto his people, by the Ministry of *Moses*, that the Law was given not to retaine men in the confidence of their own workes, but to drive them out of themselves, and to lead them to Christ the promised seed, yet after that time the Priests and the Levites, who were the expounders of the Law, and whom the Scribes and Pharisees did succeed, did so conceive and teach of Gods intention in giving the Law, as though it had been, that they by their obedience to it, should obtaine righteounesse and eternall life, and this opinion was so confidently maintained ; and so generally imbraced amongst them, that in their Booke *Mechilta*, they say and affirme, that there is no other Covenant but the Law, and so in very deed they conceived, that there was no other way

to eternall life then the covenant of workes.

Ant. Surely then it seemes they did not understand and consider, that the law, as it is the covenant of workes, doth not only binde the outward man, but also the inward man, even the soule and spirit, and requires all holy thoughts, motions, and dispositions of the heart and soule.

Evan. Oh no, they neither taught it, nor understood it, so spiritually, neither could they be perswaded, that the Law doth require so much at mans hands; for they first laid this downe for a certaine truth, that God gave the Law for man to be justified and saved by his obedience to it, and that therefore there must needs bee a power in man to doe all that it requireth, or else God would never have required it, and therefore whereas they should have first considered, what a streight rule the Law of God is, and then have brought mans heart, and have laid it to it; they, contrariwise, first considered what a crooked rule mans heart is, and then sought to make the Law like unto it, and so indeed they expounded the Law literally; teaching and holding; that the righteousness which the Law required, was but an externall righteousness; consisting in the outward observation of the Law, as you may see by the testimony of our Saviour,

G

Matt.

Gray in his
serm. of the
perfection of
a Christian.

Matt. 5. So that according to their exposition, it was possible for a man to fulfill the Law perfectly, and so to be justified and saved by his obedience to it.

Ant. But, Sir, doe you thinke the Scribes and Pharisees, and their Sect, did yeeld perfect obedience to the Law, according to their own exposition.

Evan. No indeed, I think very few of them, if any at all.

Ant. Why, what hopes could they then have to be justified and saved, when they transgressed any of the Commandements?

In his pre-
face to the
Rom exp.

Tindall on
Mat.

Pol: true
boun. p. 161.

Evan. Peter Martyr tels us, that when they chanced to transgresse any of the Ten Commandements, they had their sacrifices to make satisfaction (as they conceived) for they looked upon their sacrifices without their significations: and so had a false faith in them, thinking that the bare worke was a sacrifice acceptable to GOD: In a word, they conceived, that the blood of Bulls and Goats would take away sinne: And so what they wanted of fulfilling the Morall Law, they thought to make up in the Ceremoniall Law: and thus they seperated Christ from their Sacrifices, thinking they had discharged their duty very well, when they had sacrificed and offered their offerings, not considering, that the imperfection

of

of the Typicall Law, (which as the Apostle Heb. 7. 9. saith) made nothing perfect, should have lead them to find perfection in Christ : but they generally rested in the work done, in the Ceremoniall Law, even as they had done in the Morall Law, though they themselves were unable to doe the one, and the other was as insufficient to help them. And thus, *Israel which followed the Law of righteousness did not attain to the Law of righteousness, because they sought it not by faith, but as it were by the works of the Law, for they being ignorant of the righteousness of God, and going about to establish their own righteousness, did not submit themselves to the righteousness of God.* Rom. 9. 31, 32. Rom. 10. 3.

Ant. Then Sir, it seemeth there were but very few of them that had a clear sight and knowledge of Christ.

Evan. It is very true indeed, for generally there was such a vail of ignorance over their hearts, or such a vail of blindness over their minds, that it made their spiritual eie-sight so weak and dim, that they were no more able to see Christ the Son of righteousness, to the end of the Law, then the weak eie of man is able to behold the bright Sun when it shineth in its full strength ; And therefore we read, *Exod. 34. 30.* that when *Moses* face did shine by reason of the Lords talking with him, and telling

him of the glorious riches of his free grace in Jesus Christ, and giving unto him the ten Commandments written in Tables of Stone as the Covenant of workes, to drive the people out of confidence in themselves, and their own legall righteousness unto Jesus Christ and his righteousness; the people were not able to behold his face, (that is to say) by reason of the weaknesse and dimnesse of their spirituall eye-sight, they were not able to see and understand the spirituall sense of the Law, to wit, that the Lords end or intent in giving them the Law, as a Covenant of Works; and as the Apostle calls it, the

2 Cor. 3. 7, 9. Ministration of condemnation and death, was to drive them out of themselves to Christ, and that then it was to be abolished to them, as

Verf. 13. it was the covenant of Works. And therefore

Exo. 34. 35. *Moses* put the cloudy vail of shadding ceremonies over his face that they might be the better able to behold it, that is to say, that they might bee the better able to see through them, and understand that Christ is the end of the Law for righteousness, to every one that believeth; for *Moses* face

Rom. 10. 4. faith godly *Tindall*, is the law rightly understood. And yet alas, by reason that the Priests and Levites in former times, and the Scribes and Pharisees in after times, were the blind

Mat. 15. 14. leaders of the blind; the generality of them were

were so addicted to the letter of the Law,
 (and that both Morall and Ceremoniall)
 that they used it not as Pedagogie to
 Christ, but terminated their eye in the letter
 and shadow, and did not see through them
 to the spirituall substance which is Jesus
 Christ ; especially in the future ages after ^{2 Cor. 3. 17.}
Moses, for at the time of Christs comming
 in the flesh, I remember but two, to wit,
Simeon and *Anna*, that desired him or look-
 ed for him as a spirituall Saviour to save
 them from sin and wrath, for though all
 of them had in their mouthes the Messiah ^{Harmo. p. 87}
 (saith *Calvin*) and the blessed estate of the
 Kingdome of *David*, yet they dreamed that
 this Messiah should be some great Monarch
 that should come in outward pompe and
 power, and save and deliver them from that
 bondage which they were in under the *Ro-*
mans, of which bondage they were sensible
 and weary ; but as for their spirituall bond-
 age under the law, sinne, and wrath, they
 were not at all sensible, and all because their
 blind guides had turned the whole Law into
 a Covenant of works, to be done for justifi-
 cation and salvation, yea and such a Cove-
 nant as they were able to keep and fulfill; if
 not by the doing of the Morall Law, yet by
 their offering sacrifices in the ceremoniall
 law, and for this cause our Saviour in his Ser-

mon upon the Mount, took occasion to expound the morall Law truly and spiritually, removing that false literall glosse which the Scribes and Pharisees had put upon it, that men might see how impossible it is for any meer man to fulfill it, and so consequently to have justification and salvation by it. And at the death of Christ the vail of the Temple was rent in twain from the top to the bot-tome, to shew, saith *Tindall*, that the shadows of *Moses* law should now vanish away at the flourishing light of the Gospel : And after the death of Christ, his Apostles did both by their preaching and writing labour to make men understand, that all the Sacri-fices and Ceremonies, were but Types of Christ ; and therefore he being now come, they were of no further use, witnesse that divine and spirituall Epistle written to the *Hebrews*, yet notwithstanding we may say of the *Jews* at this day, as the Apostle did in his time, even untill this day remaineth the same vail untaken away in the reading of *Moses*, the Lord in mercy remove it in his due time.

Ant. Well, Sir, I had thought that Gods Covenant with the *Jews* had been a mixt Co-venant, and that they had been partly under the covenant of works, but now I perceive there was little difference betwixt their Co-venant of grace and ours.

Evan.

Mt. 27 51.
Marbeck.
com. pla
p 112.

Evan. Truly the opposition betwixt the Jews Covenant of grace and ours, was chiefly of their own making, they should have been driven to Christ by the Law, but they expected life in obedience to it, and this was their great error and mistake.

Ant. And surely Sir, it is no great marvel, though they in this point did so much erre and mistake, who had the Covenant of grace made known to them so darkly, when many amongst us, who have it more clearly manifest, doe the like.

Evan. And truly, it is no marvel, though all men naturally doe so, for man naturally, doth apprehend God to be the great Master of Heaven, and himselfe to be his servant, and that therefore hee must doe his worke before he can have his wages, and the more worke he doth, the better wages hee shall have. And hence it was, that when *Aristotle* came to speake of blessednesse, and to pitch upon the next meanes to that end, he said, it was operation and working, with whom also agreeeth *Pythagoras*, when hee saith, it is mans felicity to be like unto God, (as how) by becomming righteous and holy, and let us not marvel, that these men did so erre, who never heard of Christ, nor of the Covenant of Grace, when those to whom it was made known by the Apostles

*Belton true
beant. p. 69*

*Truenesse of
christ. Relig,*

of Christ did the like, witnesse those, to whom the Apostle *Paul* wrote his Epistles, and especially the *Galathians*; for although hee had by his preaching, when he was present with them, made known unto them the doctrine of the Covenant of grace, yet after his departure, through the seducement of false Teachers, they were soon turned to the Covenant of workes, and sought to bee justified, either in whole, or in part by it, as you may see if you doe seriously consider that Epistle; (nay, what saith *Luther*?) it is, saith he, the generall opinion of mans reason throughout the whole World, That righteousness is gotten by the works of the Law, and the reason is, because the Covenant of workes was ingendred in the mindes of men, in the very creation, so that man, naturally, can judge no otherwise of the law, then as of a Covenant of workes, which was given to make righteous, and to give life and salvation, this pernicious opinion of the Law, that it justifieth and maketh righteous before God (saith *Luther* againe) is so deeply rooted in mans reason, and all mankind are so wrapped in it, that they can hardly get out, yea, I my selfe, saith he, have now preached the Gospel almost twenty yeares, and have beene exercised in the same daily, by reading and writing, so that I may well

On Gal. p
131.

Chor. Serm.
p. 108.

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well seeme to be rid of this wicked opinion, yet notwithstanding, I now and then feele this old filth cleave to my heart, whereby it commeth to passe, that I would willingly so have to doe with God, that I would bring something with my selfe, because of which he should give me his grace; nay, it is to be feared, that (as you said) many amongst us, who have more meanes of light ordinarily than ever *Luther*, or any before him, had, who yet notwithstanding, doe either wholly, or in part, expect justification and acceptation by the workes of the Law.

Ant. Sir, I am verily perswaded, that there be very many in the City of *London*, that are carried with a blinde preposterous zeale after their owne good workes and weldoings, secretly seeking to become holy, just, and righteous before God, by their diligent keeping and carefull walking in all Gods Commandements, and yet no man can perswade them that they doe so, and truly, Sir, I am verily perswaded, that this our neighbour and friend *Nomista* is one of them.

Evan. Alas! there are a thousand in the world that make a Christ of their workes, and here is their undoing, &c. They look for righteoutnesse and acceptation more in the precept than in the promise, in the Law then in the Gospel, in working, then in believing,

and

*Bolton true
boun, p. 97.*

Page 162.

and so miscarry many poore ignorant soules amongst us, when wee bid them obey and doe duties, they can thinke of nothing, but working themselves to life, when they are troubled, they must licke themselves whole, when wounded, they must run to the salve of duties, and streame of performances, and neglect Christ. Nay, it is to be feared, that there beedivers, who in words are able to distinguish betweene the Law and the Gospel, and in their judgements hold and maintaine, that man is justified by faith, without the workes of the Law, and yet in effect and practise, that is to say, in heart and conscience doe otherwise, and there is some touch of this in us all, otherwise we should not be so up and downe in our comforts, and beleeving as we are still, and cast down with every weaknesse as we are. But what say you neighbour *Nomista*, are you guilty of these things think you?

Bolton true
boun, p. 97,
98.

Nom. Truly, Sir, I must needs confesse, I begin to be somewhat jealous of my selfe, that I am so, and because I desire your judgement, touching my condition, I would intreat you to give me leave to relate it unto you.

Evan. With a very good will.

Nom. Sir, I having beene borne and brought up in a Country, where there was very little preaching, the Lord hee knoweth,

I lived a great while in ignorance and blindness ; and yet because I did often repeat the LORDS Prayer, the Apostles Creed, and the ten Commandments, and in that I came sometimes to Divine Service (as they call it,) and at Easter received the Communion , I thought my condition to bee good, but at last, by meanes of hearing a zealous and godly Minister in this City, not long after my comming hither, I was convinced that my present condition was not good , and therefore I went to the same Minister, and told him what I thought of my selfe ; so hee told mee that I must frequent the hearing of Sermons, and keep the *Sabbath* very strictly, and leave off swearing by my Faith and Troth, and such like Oathes, and beware of Lying, and all idle words, and communication ; yea, and said hee, you must get good Books to read on, as Master *Dod* on the Commandements, Mr. *Boltons* directions for comfortable walking with God, Master *Brinsleys* true Watch, and such like, and many such like exhortations and directions hee gave mee, the which I liked very well of, and therefore endeavoured my selfe to follow them, so I fell to the hearing of the most godly, zealous, and powerfull Preachers that were in this City, and wrote their Sermons
after

after them, and when God gave me a Family I did pray with them; and instructed them, and repeated Sermons to them, and spent the Lords day in publique and private exercises: And left off my swearing and lying, and idle talking, and according to exhortation: in few words, I did so reform my self and my life, that whereas before I had been onely carefull to performe the duties of the second Table of the Law, and that to the end I might gain favour and respect from civill honest men, and to avoid the penalties of mans law, or temporall punishment; now I was also carefull to perform the duties required in the first Table of the Law, and that to gain favour and respect from religious honest men, and to avoid the penalty of Gods Law, even eternall torments in hell. Now when professors of Religion observed this change in me, they came to my house, and gave unto me the right hand of fellowship, and counted me one of that number, and then I invited godly Ministers to my table and made much of them, and then with that same *Mica* mentioned in the Book of *Judges*. *I was perswaded the Lord would be merciful unto me because I had gotten a Levite to be my Priest.* In a word, I did now yeeld such an outward obedience & conformity to both Tables of the Law, that all
godly

Judg. 9. 18.
19.

godly Ministers, and Religious honest men that knew me did thinke very well of mee, counting mee to bee a very honest man, and a good Christian, and indeed I thought so of my selfe, especially because I had their approbation, and thus I went on bravely a great while, even untill I read in Master *Boltons* works, that the outward righteousness of the Scribes and Pharisees was famous in those times, for besides their forbearing and protesting against grosse sinnes, as Murther, Theft, Adultery, Idolatry, and the like, they were frequent and constant in Prayer, Fasting, and Alms-deeds, so that without question, many of them were perswaded, that their doings would purchase heaven and happineffe, whereupon I concluded, that I had as yet done no more then they, and withall I considered that our Saviour saith, *Except your righteousness exceed the righteousness of the Scribes and Pharisees, you cannot enter into the Kingdom of God*; yea, and also I considered that the Apostle saith, *Hee is not a Jew, that is one outward, but he that is one within, whose praise is not of men, but of God*. Then did I conclude that I was not yet a true Christian, for said I in my heart, I have contented my self with the praise of men, and so have lost all my labour and paines in performing

Discourse of
true happiness,
p. 64.

Mat. 5. 20.

forming duties, for they have been no better then outside performances, and therefore they must all fall down in a moment. I have not served God with all my heart, and therefore I see I must either goe further, or else I shall never be happy, whereupon I set about the keeping of the Law in good earnest, and laboured to performe duties, not onely outwardly, but also inwardly from my heart, I heard, and read, and prayed and laboured to bring my heart, and force my soule to every duty, I called upon the Lord in good earnest, and told him that whatsoever hee would have mee to doe, I would doe it with all my heart; if hee would but save my soule, and then I also took notice of the inward corruptions of my heart, the which I had not formerly done, and was carefull to governe my thoughts, to moderate my passions, and to suppress the morions and risings of lusts, to banish privie pride; and speculative wantonnesse, and all vain and fittull desires of my heart, and then I thought my selfe not onely an out-side Christian, but also an inside Christian, and therefore a true Christian indeed, and so I went on comfortably a good while, till I considered that the Law of God requires passive obedience as well as active, and therefore

fore I must be a sufferer as well as a doer, or else I could not be a Christian indeed, whereupon I began to be troubled at my impatience under Gods correcting hand, and at those inward murmurings and discontents which I found in my spirit in time of any outward calamity that befell mee, and then I laboured to bridle my passions, and to submit my selfe quietly to the will of God in every condition, and then did I also, as it were, begin to take penance upon my selfe, by abstinence, fasting, and afflicting my soule, and made pitifull Lamentations in my prayers, which were sometimes also accompanied with teares, the which I was perswaded the Lord did take notice of, and would reward mee for it, and then I was perswaded that I did keepe the Law, in yeelding obedience both actively and passively, and then was I confident I was a true Christian, untill I considered, that those *Jewes*, of whom the **LORD** complains, *Esay* 58. did as much as I, and that caused mee to feare, that all was not right with mee as yet; whereupon I went to another Minister, and told him, that though I had done thus, and thus, and suffered thus, and thus; yet I was perswaded, that I was in no better a condition, then

then those *Jewes* : O yes, said he ! you are in a better condition then they , for they were Hypocrites , and served not GOD with all their hearts as you doe , Then I went home contentedly , and so went on in my wonted course of doing , and suffering , and thought all was well with mee , untill I bethought my selfe , that before the time of my conversion , I had been a transgressour from the wombe , yea , in the wombe , in that I was guilty of *Adams* transgression , so that I considered , that although I kept even with GOD , for the time present , and to come , yet that would not free mee from the guiltinesse of that which was done before , whereupon I was much troubled and disquieted in my minde ; then I went to a third Minister of Gods holy Word , and told him how the case stood with me , and what I thought of my state and condition : he cheered me up , bidding me be of good comfort , for howsoever my obedience since my conversion , would not satisfie for my former sins , yet in as much as at my conversion I had confessed , lamented , deplored , bewailed , and forsaken them : God according to his rich mercy and gracious promise , had mercifully pardoned and forgiven them. Then I returned home to my house againe , and went to
 God

God by earnest prayer and supplication, and besought him to give me assurance of the pardon and forgiveness of my guiltiness of *Adams* sin, and all my actual transgressions before my conversion, and as I had endeavoured my selfe to bee a good servant before, so I would still continue in doing my duty most exactly: and so being assured that the Lord had granted this my request, I fell to my business, according to my promise; I heard, I read, I prayed, I fasted, I mourned, I sighed and groaned, and watched over my heart, my tongue, and wayes, in all my doings, actions, and dealings both with God and Man: But after a while, I growing better acquainted with the spiritualness of the Law, and the inward corruptions of mine owne heart, I perceived that I had deceived my selfe, in thinking that I had kept the Law perfectly, for doe what I could, I found many imperfections in my obedience; for I had been, and was still, subject to sleepiness, drowsiness, and heaviness in prayers, and hearing, and so in other duties, I failed in the manner of performance of them, and in the end, why I performed them, seeking my selfe in every thing I did, and my Conscience told me, I failed in my duty to God in this, and in my duty to my neighbour.

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in that, and then I was much troubled againe, for I considered, that the Law of God requir-eth, and is not satisfied, without an exact and perfect obedience; and then I went to the same Minister againe, and told him how I had purposed, promised, striven, and endeavoured, as much as possible I could, to keepe the Law of God perfectly, and yet by wo- full experience I had found, that I had and did still transgresse it many wayes, and there- fore I feared hell and damnation. O! but said he, doe not feare, for the best Christians have their failings, and no man keepeth the Law of God perfectly, and therefore goe on, and doe as you have done, in striving to keepe the Law perfectly, and in what you canuot doe, God will accept the will for the deed, and wherein you come short, Christ will helpe you out, and this satisfied and contented me very much; so I returned home againe and fell to prayer, and told the Lord that now I saw I could not yeeld perfect obedience to his Law, and yet I would not des- paire, because I did believe, that what I could not doe, Christ would doe for mee, and then I did certainly conclude, that I was now a Christian indeed, though I was not so before, and so have I been perswaded ever since. And thus, Sir, you see I have de- clared unto you, both how it hath been with
me

me formerly, and how it is with me for the present, wherefore I would intreat you to tell me plainly and truly what you think of my condition.

Evan. Why truly I must tell you, it appears to me by this relation, that you have gone as far as the way of the Covenant of workes as the Apostle *Paul* did, before his conversion, but yet for ought I see you have not gone the right way to the truth of the Gospel, and therefore I question whether you be as yet come truly to Christ.

Neo. Good Sir, give me leave to speak a few words. By the hearing of your discourse concerning the covenant of Workes and the Covenant of Grace, I was moved to fear that I was out of the right way, but now having heard my neighbour *Nomista* make such an excellent relation, and yet you to question whether hee bee come truly to Christ or no, makes me to conclude absolutely that I am far from Christ, surely if he upon whom the LORD hath bestowed such excellent gifts and graces, and who hath lived such a godly life, as I am sure he hath done, be not right; then woe be unto mee.

Evan. Truly for ought I know, you may be in Christ before him.

Nom. But I pray you, Sir, consider, that
H 2 though

though I am now throughly convinced, that till of late I went on in the way of the covenant of works, yet seeing that at last I came to see my need of Christ, and have verily believed that in what I came short of fullfilling the law, he will help me out, me thinks, I should be come truly to Christ.

Evan. Verily I doe conceive that this gives you no surer evidence of your being come truly to Christ, then some of your strict Papists have, for it is the doctrine of the Church of *Rome*, that if a man exercise all his power, and doe his best to fullfill the Law, then God for *Christs* sake will pardon all his infirmities, and save his soule, and therefore you shall see many of your Papists, very strict and zealous in the performance of duties morning and evening, so many *Ave-Maries*, and so many *Paternosters*, yea, and many of them do great deeds of charity, and great works of hospitality, and all upon such grounds, and to such ends as these; the Papists (saith *Calvin*) cannot abide this saying, *by Faith alone*, for they thinke that their own works are in part a cause of their salvation, and so they make a hotch-potch, and mingle-mangle, that is, neither fish nor flesh, as men use to say.

Nem. But stay Sir, I pray, you are mistaken in mee, for though I hold that God doth

doth accept of my doing my best to fullfill the Law, yet I do not hold with the Papists that my doings are meritorious, for I believe that God accepts not of what I doe, either for the work or workers sake, but only for Christs sake.

Evan. Yet doe you but still goe hand in hand with the Papists, for though they doe hold that their works are meritorious, yet they say it is by the merit of Christ that they become meritorious, or as some of the moderate sort of them say, our Workes sprinkled with the blood of Christ become meritorious; but this you are to know, that as the justice of God requires a perfect obedience, so doth it require that this perfect obedience be a personall obedience, viz. it must be the obedience of one person onely, the obedience of two must not be put together, to make up a perfect obedience: So that if you desire to be justified before God, you must either bring to him a perfect righteousness of your own, and wholly renounce Christ, or else you must bring the perfect righteousness of Christ, and wholly renounce your own.

Ant. But beleeve me, Sir, I would advise him to bring Christs, and wholly renounce his owne, as I thanke the Lord, I have done.

D. Down of
Just. fic. p. 149

Acts 4. 12.

John 14. 6.

Ga Gal p 17

D. Urban
Reg in his
Exposition of
Christs Ser-
mon going to
Emaus.

Evan. You say very well, for indeed the covenant of grace terminates it self onely on Christ and his righteousness, God will have none to have a hand in the justification and salvation of a sinner, but Christ onely, and to say as the thing is, neighbour *Nomista*, Christ Jesus will either be a whole Saviour, or no Saviour; he will either save you alone, or not save you at all, *for among men there is given no other name under heaven, whereby we must be saved*, saith the Apostle *Peter*: and Jesus Christ himself saith, *I am the Way, the truth, and the life, and no man cometh to the Father but by me*, so that as *Luther* truly saith, besides this way Christ, there is no way but wandring, no verity, but hypocrisie, no life, but eternall death, and verily saith another godly writer, We can neither come to God the Father, be reconciled unto him, nor have any thing to do with him, by any other way or means, but only by Jesus Christ, for we shall not any where find the favour of God, true innocency, righteousness, satisfaction for sin, help, comfort, life, or salvation, any where but onely in Jesus Christ, he is the sum and center of all divine and Evangelicall truths; and therefore as there is no knowledge or wisdom so excellent, necessary, or heavenly, as the knowledge of Christ, as the Apostle plainly gives

us to understand, when he tels the *Corinthians*, that hee determined to know nothing amongst them, but only *Iesus Christ*. and him crucified: so is there nothing to be preached unto men, as an object of their faith, or necessary element of their salvation, which doth not some way, or other, either meet in *Christ*, or referre unto *Christ*.

1 Cor. 2. 2.

Reynolds on

Psalm 110,

Ps 16.

Ant. O Sir, you doe please me wondrous well, in thus attributing all to *Christ*, and surely Sir, though of late you have not been so Evangelicall in your teaching, as some others in this City (which hath caused me to leave off hearing you, to hear them) yet have I formerly perceived, and doe now also perceive, that you have more knowledge of the doctrine of free grace, then many other Ministers in this City have, and to tell you the truth, Sir, it was by your meanes that I was first brought to renounce mine owne righteousness, and to cleave onely to the righteousness of *Iesus Christ*, and thus it was. After that I had beene a good while a legall professor, just like my friend *Nemista*, and heard none but your legall Preachers, who built me up in workes and doings, as they did him, and as their manner is: At last a familiar acquaintance of mine, who had some knowledge of the doctrine of free grace, did commend you for

an excellent Preacher, and at last prevailed with me to goe with him to heare you; and your Text that day, I well remember, was *Tit. 3.5. Not by the works of righteounesse that we had done, but according to his own mercy he saved us*, whence you observed, and plainly proved, that mans own righteounesse had no hand in his justification, and salvation, whereupon you dehorted us from putting any confidence in our owne workes and doings, and exhorted us, by faith to lay hold upon the righteounesse of Jesus Christ onely; at the hearing whereof, it pleased the Lord so to worke upon me, that I plainly perceived, that there was no need at all of my workes and doings, nor nothing else, but only to beleive in Jesus Christ, and indeed my heart did assent unto it immediately, so that I went home with abundance of peace and joy in beleiving, and gave thanks to the Lord, for that he had set my soule at liberty, from such a sore bondage as I had been under, and I told all my acquaintance what a slavish life I had lived in, being under the Law, for if I did commit any sin, I was presently troubled and disquieted in my conscience, and could have no peace, till I had made humble confession thereof unto God; craved pardon and forgiveness, and promised amendment, but now I told them that

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whatsoever finnes I did commit, I was no whit troubled at them, nor indeed am not at this day, for I doe verily beleieve, that God for Christs sake, hath freely and fully pardoned all my sins, both past, present, and to come, so that I am confident, that what sin, or finnes soever I commit, they shall never be laid to my charge, being very well assured, that I am so perfectly cloathed with the Robes of Christs righteousness, that God can see no sin in me at all: And therefore now I can rejoyce evermore in Christ, as the Apostle exhorts me, and live merrily, though I be never so vile, or sinfull a creature, and indeed I pity them that are in the same slavish condition I was in, and would have them to beleieve as I have done, that so they may rejoyce with me in Christ: and thus, Sir, you see I have declared unto you my condition; and therefore I intreat you to tell me what you thinke of me.

Evan. There is in this City, at this day, much talke about *Antinomians*, and though I hope there be but few that doe justly deserve that title, (yet I pray) give me leave to tell you, that I feare me, I may say unto you in this case, as it was once said unto *Peter* in another case, *Surely thou art one of them*, Mat. 26. 37. *for thy speech bewrayeth thee.* And therefore to tell you truly, I make some question, whe-

Phil. 1. 27.

whether you have truly beleevved in Christ, for all your confidence : and indeed I am the rather moved to question it, by calling to mind that *as I have heard, your conversation is not such as becommeth the Gospel of Christ.*

Ant. Why, Sir, doe you think it is possible for a man to have such peace and joy in Christ, as I have had, and I thanke the Lord, have still, and not to have truly beleevved in Christ?

Mar. 4. 15.

Evan. Yea indeed, I thinke it is possible, for doth not our Saviour tell us, *that those bearers whom he resembles to the stony ground, immediatly received the word with joy, and yet had no root in themselves, and so indeed were not true beleevvers.* And doth not the Apo-

2 Tim. 3. 5.

stle give us to understand, *that as there is a form of godlines without the power of godlines, so there is a form of faith without the power of faith.* And therefore he prayes that God

2 Thes. 1. 11.

would grant unto the *Thessalonians, the work of faith with power.* And as the same Apostle gives us to understand, *there is a faith that is not fained,* so doubtlesse, there is a faith that

1 Tim. 1. 5.

istained : and surely when our Saviour saith, *Mar. 4. 26, 27, 28. The Kingdom of God is as if a man should cast seed into the ground, & should sleep and arise night and day, and the seed should spring up and grow, he knoweth not how, first the blade, then the ear, after that the full corn*

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in the ear, Hee giveth to underst and that true faith is produced by the secret power of God by little and little, so that sometimes a true beleever himself, neither knowes the time when, nor the manner how it was wrought, so that wee may perceive that true faith is not ordinarily begun, increased, and finished all in a moment, as it seems yours was, but groweth by degrees, according to that of the Apostle, *Rom. I. 17. The righteousness of GOD is revealed from faith to faith*, that is, from one degree of faith to another, from a weak faith to a strong faith, and from beginning, to faith increasing towards perfection, or from faith of adherence, to faith of evidence, but so was not yours; and again, true faith according to the measure of it, produceth holines of life, but it seems yours doth not so, and therefore though you have had, and have still much peace and joy, yet that is no infallible sign that your faith is true, for a man may have great raptures, yea he may have great joy, as if he were lift up into the third heaven, and have a great and strong persuasion that his state is good, and yet be but an hypocrite for all that, and therefore I beseech you in the words of the Apostle, *Examine your self whether you be in the faith, prove your own self, know you not your own self*

Diodar. on the Text.

Wilson on the Rom. p 17.

D. Preston of faith, p. 86.

2 Cor. 13 5.

Rom. 8. 10.

self how that Jesus Christ is in you, except you be a reprobate? And if Christ is in you, the body is dead, because of sin, but the spirit is life, because of righteousness.

Chof. Ser.
P. 65.

Ans. But Sir, if my friend *Nomista* went wrong in seeking to be justified by the works of the Law, then me thinks I should have gone right in seeking to be justified by faith, and yet you speak as if wee had both gone wrong.

Luther on
Gal. p. 170.

Evan. I remember *Luther* saith, that in his time, if they taught in a Sermon, that salvation consisted not in our works or life, but in the gift of God, some men took occasion thence to be slow to good workes, and to live a dishonest life, and if they preached of a godly and honest life, others did by and by furiously attempt to build ladders to heaven: And moreover, hee saith, that in the year 1525. there were some Fantasticall spirits, that stirred up the rustical people to Sedition, saying, that the freedom of the Gospell giveth liberty to all men from all manner of Laws, and there were others that did attribute the force of justification to the Law. Now, saith hee, both these sorts offend against the Law, the one on the right hand, who would bee justified by the Law, and the other on the left hand, who would bee clean delivered from

from the Law : Now I suppose this saying of *Luthers*, may be fitly applyed to you two, for it appears to me, friend *Antinomista*, that you have offended on the left hand, in not walking according to the matter of the Law, and it is evident to me neighbour, *Nomista*, that you have offended on the right hand, in seeking to be justified by your obedience to it.

Nom. But Sir, if seeking of justification by the works of the Law, be an errour, yet it seemeth, that by *Luthers* own confession it is but an errour on the right hand.

Evan. But yet I tell you, it is such an errour that by the Apostle *Pauls* owne confession, so far forth as any man is guilty of it, *Hee makes his services his Saviours, and rejects the grace of God, and makes the death of Christ of none effect, and perverteth the Lords intention ; both in giving the Law, and in giving the Gospell, and keeps himself under the curse of the Law, and maketh himself the son of a bondwoman ; a servant, yea, and a slave, and kinders himself in the course of well-doing, and in short, he goeth about an impossible thing, and so loseth all his labour.*

Gal. 5. 4.
Gal. 3. 19.
Gal. 1. 7.
Gal. 3. 10.
Gal. 4. 25.
Gal. 5. 7.
Gal. 2. 18.

Nom. Why then, Sir, it should seeme that all my seeking to please God, by my good works, all my strict walking, according

ding to the Law, and all my honest course of life, hath rather done mee hurt than good.

Heb. 11. 6.

Inst p. 370.

On Gal. p. 23

On Gal. p. 25

Bill on the
Covenant, p.
338.

Chof. Ser.
p. 65.

Evan. The Apostle saith, that *without Faith it is impossible to please God*, that is, saith *Calvin*, Whatsoever a man thinketh, purposeth or doth, before he be reconciled to GOD by faith in Christ is accursed, and not onely of no value to righteousness, but of certaine deserving to damnation; so that saith *Luther*, Whosoever goeth about to please God with works, going before faith, goeth about to please God with sin, which is nothing else but to heap sin upon sin, to mock God, and to provoke him to wrath: nay, saith the same *Luther* in another place, If thou beest without Christ, thy wildome is double foolishnesse, thy righteousness is double sin and iniquity, and therefore though you have walked very strictly according to the Law, and led an honest life; yet if you have rested, and put confidence therein, and so come short of Christ, then hath it indeed rather done you hurt than good. For, saith a godly Writer, vertuous life, according to the light of nature, returneth a man farther off from God, if he adde not thereto the effectuall working of his spirit, and saith *Luther*, they which have respect onely to an honest life, it were better for them to bee adul-

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adulterers, and adulteresses, and to wallow in the mire : And surely for this cause it is, that our Saviour tels the strict Scribes and Pharisees, who sought justification by workes and rejected Christ, that Publicans and Harlots Mat. 21. 31. should enter into the Kingdom of God before them. And for this cause it was that I said, for ought I know, my neighbour *Neophitus* might be in Christ before you.

Nom. But how can that be ? when as you know, he hath confessed that he is ignorant and full of corruption, and comes far short of me in gifts and graces.

Evan. Because as the Pharisee had more to doe before he could come at Christ, then the Publican had ; so I conceive, you have more to doe then he hath.

Nom. Why, Sir, I pray you, what have I to doe, or what would you advise me to doe, for truly I would be contented to be ruled by you ?

Evan. Why that which you have to doe before you can come to Christ, is to undoe all that ever you have done already, that is to say, whereas you have endeavoured to travell towards Heaven, by the way of the Covenant of Workes, and so have gone a wrong way, you must goe quite back againe all the way you have gone, before you can tread one step in the right way. And where-

as you have attempted to build up the ruines of old *Adam*, and that upon your selfe, and so like a foolish builder, to build a tottering house upon the sands, you must throw down and utterly demolish all that building, and not leave a stone upon a stone, before you can begin to build a new, and whereas you have conceived, that there is some sufficiency in your selfe to helpe to justifie and save your selfe, you must conclude, that in that case, there is not only in you an insufficiency, but also a non-sufficiency, yea, and that sufficiency that seemed to be in you, to be your losse; in plain termes, you must deny your selfe, as our Saviour saith, *Matt. 16. 24.* That is, You must utterly renounce all that ever you are, and all that ever you have done: all your knowledge and gifts, all your hearing, reading, praying, fasting, weeping, and mourning, all your wandring in the way of workes, and strict walking, must fall to the ground in a moment; briefly, whatsoever you have counted gaine to you in the case of justification, you must now with the Apostle *Paul*, count losse for *Christ*, and judge it to be dung, that you may win *Christ*, and be found in him, not having your own righteousness, which is of the law, but that which is through the faith of *Christ*, the righteousness which is of God by faith.

Phil. 3. 7,
8, 9.

Neo.

Neo. O, but Sir; what would you advise me to doe?

Evan. Why man? what aileth you?

Neo. Why Sir, as you have been pleased to heare them two to declare their condition unto you, so I beseech you, to give mee leave to doe the same, and then you will perceive how it is with me. Sir, not long since, it pleased the Lord to visit me with a great fit of sicknesse, so that indeed both in mine owne judgement, and in the judgement of all that came to visit mee, I was sick unto death, whereupon I began to consider, whether my soule was to goe, after its departure out of my body, and I thought with my selfe, that there was but two places, heaven and hell, and therefore it must needs goe to one of them, then my wicked and sinfull life, which indeed I had lived, came into my minde, which caused mee to conclude, that hell was the place provided for it, which caused me to be very fearfull, and to be very sorry that I had so lived, and I desired of the Lord to let me live a little longer, and I would not fail to reforme my life, and amend my wayes, and the Lord was pleased to grant me my desire; since which time, though indeed it is true, I have not lived so wickedly as formerly I had done, yet alas, I have come far short of that

godly and religious life which I see other men live, and especially my neighbour *Nom.* and yet you seeme to conceive, that he is not in a good condition, and therefore surely I must needs be in a miserable condition; alas sir, what doe you thinke will become of me?

Evan. I doe now perceive that it is time for me to shew how God in the fulnesse of time, performed that which he purposed before all time, and promised in time, concerning the helping and delivering of fallen mankinde; and touching this point, the Scripture testifieth, that God *did in the fulness of time, send forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, &c.* That is to say, look how mankind by nature are under the law, as it is the covenant of works; so was Christ as mans surety contented to be, so that now, according to that eternall and mutuall agreement that was betwixt God the Father and him, he put himselfe in the room and place of all the faithfull, *and the Lord hath laid on him the iniquities of us all.*

Then came the Law, as it is the Covenant of workes, and said, I finde him a sinner, yea, such a one as hath taken upon him the finnes of all men, therefore let him dye upon the Crosse. Then said Christ, *Sacrifice and offer-*
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Gal. 4. 4.

Hooker Souls
Just. P. 173.

Isa^o 53. 6.

Luther on
Gal. p. 137.

Heb. 10 5, 6, 7.

ing thou wouldst not, but a body hast thou prepared me, in burnt offerings and sacrifices for sin thou hast no pleasure. Then said I, Lo I come, to do thy will O God. And so the Law proceeding in full scope against him, set upon him, and killed him : And by this meanes was the justice of God fully satisfied, his wrath appeased, and all true believers acquitted from all their sins, both past, present, and to come, so that the Law as it is the covenant of works, hath not any thing to say to any true beleever : For indeed they are dead to it, and it is dead to them.

Nom. But Sir, How could the sufferings of Christ, which in respect of time were but finite, make full satisfaction to the justice of God which is infinite ?

Evan. Though the sufferings of Christ in respect of time were but finite, yet in respect of the person that suffered, his sufferings came to be of infinite value ; for Christ was God and Man in one Person, and therefore his sufferings were a sufficient and full ransom for mans soule, being of more value then the death and destruction of all creatures.

Nom. But Sir, you know that the Covenant of works requires mans own obedience or punishment, when he saith, *He that doth these things shall live in them, and cursed is*

every one that continueth not in all things which are written in the book of the Law to do them, how then could beleivers be acquitted from their sins by the death of Christ?

Urfia cat.

*Pemb. vind.
fid.*

Evan. For answer hereunto, I pray you consider, that though the covenant of works requires mans own obedience or punishment, yet it no where disalloweth or excludeth that which is done or suffered by another in his behalf, neither is it repugnant to the Justice of God; for so there be a satisfaction performed by man through a sufficient punishment, for the disobedience of man, the Law is satisfied, and the Justice of God permitteth that the offending party be received into favour, and God acknowledgeth him after such satisfaction made, as a just man, and no transgressor of the law; and though the satisfaction be made by a surety, yet when it is done, the principall is by the Law acquitted: But yet for the further proof and confirmation of this point, wee are to consider that as Jesus Christ the second *Adam*, ented into the same covenant that the first *Adam* did, so by him was done whatsoever the first *Adam* had undone: so the case stands thus, that like as whatsoever the first *Adam* did or befall him, was reckoned as done by all mankind, and to have befallen them: even so whatsoever
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Christ did or befall him, as to be reckoned as to have been done by all believers, and to have befallen them, so that as sinne cometh from *Adam* alone to all mankind, as hee in whom all have sinned; so from Iesus Christ alone cometh righteousness, unto all that are in him, as he in whom they all have satisfied the justice of God; for as by being in *Adam* and one with him, all did in him, and with him, transgress the Commandment of God, even so in respect of Faith, whereby believers are ingrafted into Christ and spiritually made one with him, they did all in him, and with him, satisfy the justice of God in his death and sufferings, and whosoever reckons thus, reckons according to Scripture, for in *Rom. 5. 12*, all are said to have sinned in *Adams* sinne, *In whom all have sinned*, saith the Text, namely in *Adam* as in a publike person, all mens acts were included in his, because their persons were included in his, so likewise in the same chap. it is said, *That death passed upon all men*, namely for this, that *Adams* sin was reckoned for theirs, even so *Rom. 6.* the Apostle, speaking of Christ, saith, *In that he died, he died unto sin, but in that he liveth unto God*: so likewise saith he in the next verse, *Reckon ye your selves to be dead unto sin, but alive unto God through Iesus Christ our Lord*, And

Forbes on
just p. 29

Thom. Good-
win Christ set
forth, p. 87.
Rom. 6. 10,
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2 Cor. 15. 20.

Smith on the
Creed.

so as touching the Resurrection of Christ, the Apostle argues, that all beleevers must and shall arise, because *Christ is risen, and is become the first fruits of them that sleep.* Christ, as the first fruits ariseth, and that in the name and stead of all beleevers, and so they rise in him and with him, for Christ did not rise as a private person, but he arose as the publike Head of the Church, so that in his arising all beleevers did virtually arise; And as Christ at his Resurrection was justified and acquitted from all the finnes of all beleevers, by God his Father, and having now fully satisfied for them, even so were they: And thus you see the obedience of Christ being imputed unto beleevers by God, for their righteousness, it doth put them into the same estate and case touching righteousness unto life before God, wherein they should have been, if they had perfectly performed the perfect obedience of the Covenant of Works, *Doe this, and thou shalt live.*

Nom. But Sir, are all beleevers dead to the Law, and the Law dead to them, say you?

Evan. Beleeve it man, as the Law is the Covenant of Workes, all true beleevers are dead unto it, and it is dead unto them; for they being incorporated into Christ,

Christ, what the Law or Covenant of workes did to him, it did the same to them; so that when Christ hanged on the Crosse, all beleevers, after a sort, hanged there with him; and therefore the Apostle *Paul* having said, *I through the Law, am dead to the Law*, adds in the next verse, *I am crucified with Christ*, which words the Apostle brings as an argument to prove that hee was dead to the Law, for the Law had crucified him with Christ, upon which Text *Luther* saith, I likewise am crucified and dead to the Law: Forasmuch as I am crucified and dead with Christ: and Again, I believing in Christ, am also crucified with Christ. In like manner the Apostle saith, to the beleeving *Romans*: *So yee my brethren are dead also to the Law by the body of Christ*. Now by the body of Christ, is meant the passion of Christ upon the Crosse, or which is all one, the suffering of Christ in his humane nature, and therefore certainly we may conclude, with godly *Tindall*, that all such are dead, concerning the Law, as are by faith crucified with Christ.

On Gal. p. 31.

Rom. 7. 4.

D Willet on the text.

Elton on the text.

On the Text.

Nem. But I pray you, Sir, how doe you prove that the Law is dead to a Beleever?

Evan. Why, as I conceive the Apostle affirmeth it, *Rom. 7. 1. 6.*

Nom. Surely, Sir, you doe mistake, for I remember the words of the first verse, are, *how that the Law hath dominion over a man as long as he liveth*, and the words of the sixth verse are; *But now we are delivered from the Law, that being dead wherein we were holden, &c.*

Evan. I know right well, that in our last Translation the words are so rendered, but godly and learned *Tindall* renders it thus; *Remember ye not brethren, that the Law hath dominion over a man as long as it endureth*: And *Bishop Hall* paraphraseth upon it thus, *Know ye not brethren, that the Mosaical Law hath dominion over a man that is subject unto it, so long as the said Law is in force*: So likewise, *Origen*, *Ambrose*, and *Erasmus*, doe all agree, that by these words while (*He*) or it liveth, we are to understand, as long as the Law remaineth: and *Peter Martyr* is of opinion, that these words, while (*He*) or it liveth, are indifferently referred, either to the Law, or to the man; for, saith he, The man is said to be dead, Ver. 4. And the Law is said to be dead, Ver. 6. Even so, because the word (*He*) or (*it*) mentioned, Ver. 1. doth signifie both sexes in the Greek: *Cbrysostome* thinketh that the death both of the Law, and the man is insinuated: And *Theophylact*, *Erasmus*, *Bucer*, and *Calvin*, doe all under-

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understand the sixth Verse, of the Law being dead : and as the death of a believer to the Law, was accomplished by the death of Christ, even so also was the Lawes death to him : Even as Mr. Fox, in his Sermon of Christ crucified, testifieth, saying ; Here have we upon one Crosse, two crucifixes, two the most excellent Potentates that ever were, the Son of God, and the Law of God, wraffling together about mans salvation, both cast downe, and both slain upon one Crosse, howbeit, not after a like sort : first the Sonne of God was cast downe and tooke the fall, not for any weaknesse in himselfe, but was content to take it for our Victory ; by this fall the Law of God in casting him downe, was caught in his own trip, and so was fast nailed hand and foot to the Crosse, according as wee read in Saint Pauls words : *Colos. 2. 14.* And so Luther speaking to the same point, saith, this was a wonderfull combate, where the Law, being a creature, giveth such an assault to his Creator, in practising his whole tyranny upon the Sonne of God : now therefore, because the Law did so horribly and cursedly sin against his God, it is cursed and araigned, and as a theife and cursed murderer of the Sonne of God, loseth all his right, and deserveth to be condemned : the Law therefore is bound, dead and cru-

Fox that wrote the Book of Martyrs.

On Gal. p. 184.

crucified to me ; it is not onely overcome, condemned, and slaine unto Christ, but also to me, beleeving in him unto whom he hath freely given this victory : now then although according to the Apostles intimation, *Rom.* 7. at the beginning, though the Covenant of workes, and man by nature, be mutually engaged each to other, so long as they both live : yet if when the wife be dead, the husband be free, then much more when hee is dead also.

Nom. But, I pray, Sir, what are we to understand by this double death, or wherein doth this freedome from the Law consist ?

Evan. Death is nothing else but a dissolution, or untying of a compound, or a separation betweene matter and forme ; and therefore, when the soule and body of man is separated, wee say hee is dead, so that by this double death, we are to understand nothing else, but that the bargain, or Covenant which was made between God and man at first, is dissolved, or untied, or that the matter and forme of the Covenant of workes is separated to a Beleever ; so that the Law of the ten Commandements, doth neither promise eternall life, nor threaten eternall death to a beleever, upon condition of his obedience, or disobedience to it : neither doth a be-

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beleever, as he is a beleever, either hope for eternall life, or fear eternall death, upon any such terms; no, *wee may assure ourselves*, Rom. 3. 19. *that whatsoever the Law saith on any such termes, it saith to them who are under the Law: But believers are not under the Law, but under Grace:* and so have escaped eternall death, and obtained eternall life, only by *faith in Jesus Christ; For by him all that beleeve are justified from all things from which they could not be justified by the Law of Moses.* Rom. 6. 14. *For God so loved the world, that hee gave his only begotten Son, that whosoever beleeve in him should not perish, but have everlasting life.* Acts 13. 39. *And this is that Covenant of Grace, which as I told you was made with the Fathers by way of promise, and so but darkly, but now the fulnesse of time being come, it was more fully opened and promulgated.* John 3. 16.

Ant. Well Sir, you have made it evident and plain, that Christ hath delivered all believers from the Law, as it is the Covenant of works, and that therefore they have nothing at all to doe with it.

Evan. No indeed, none of Christs are to have any thing to do with the Covenant of works, but Christ onely, for although in the making of the Covenant of workes, at first, God was one party, and man another, yet

Mat. 3 17.

Ephef. 1 4.

Reynolds on
Psalme 110.
P. 7.

yet in making it the second time, God was on both sides; God simply considered in his essence, was the party opposite to man, and God the second Person, having taken upon him to be incarnate, and to work mans redemption, was on mans side, and takes part with man, that he may reconcile him to God by bearing mans sins, and satisfying Gods Justice for them, and Christ pyed God till he said, *He had enough, he was fully satisfied, fully contented. This is my beloved Son, in whom I am well pleased,* yea God the Father was well pleased, and fully satisfied from all eternity by vertue of that Covenant that was made betwixt them; and thereupon all Christs people were given to him in their election; *Thine they were,* saith Christ, *and thou gavest them me,* John 17.6. And again, saith he, *The Father loveth the Son and hath given all things into his hands,* Joh. 8.35. That is, he hath intrusted him with the oeconomicke, and actuall administration of that power in the Church, which originally belonged unto himself, and hence it is, that Christ also saith, *The Father judgeth no man, but hath committed all judgement to his Son,* Joh. 5.22. so that all the covenant that beleevers are to have regard unto for life and salvation, is the free and gracious covenant that is betwixt Christ, or God in Christ and

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them, and in this Covenant there is not any condition or law to be performed on mans part by himself; no there is no more for him to doe, but onely to know and beleieve that Christ hath done all for him; wherefore my dear neighbour *Neophytus*, to turn my speech particularly to you; because I see you are in heavinesse, I beseech you be perswaded ded, that here you are to work nothing, here you are to doe nothing, here you are to render nothing unto God, but onely receive the treasure, which is JESUS CHRIST, and apprehend him in your heart by faith, although you be never so great a sinner, and so shall you obtain forgiveness of sins, righteousness, and eternall happinesse, not as an agent, but as a patient; not by doing, but by receiving, nothing here cometh betwixt but faith only, apprehending Christ in the promise; this then is perfect righteousness, to hear nothing, to know nothing, to do nothing of the Law of Workes, but only to know and believe that Jesus Christ is now gone to the Father, and sitteth at his right hand, not as a Judge, *But is made unto you of God, wisdom, righteousness, sanctification and redemption*, wherefore as *Paul* and *Silas* said to the Jaylor, so say I unto you, *Beleeve on the Lord Jesus Christ, and thou shalt be saved*. That is, be verily perswaded
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Luther on
Gal. p. 69
194.

2 Cor. 5. 21.

Act. 16. 31.

Definition of Faith. in your heart, that Christ Jesus is yours, and that you shall have life and salvation by him, that whatsoever Christ did for the redemption of mankind, he did it for you.

Neo. But Sir, hath such a one as I, any warrant to beleeve in Christ?

Culverwell of
Faith, p. 15.

Evan. I beseech you consider, that God the Father, as he is in the Son, Jesus Christ, moved with nothing but with his free love to mankind lost, hath made a deed of gift and grant unto them all, That whosoever of them all shall beleeve in this his Son, *shall not perish, but have eternall life*, and hence it was, that Jesus Christ himself said unto his Disciples, *Matth. 16. 15. Go and preach the Gospel to every creature under Heaven,*

D. Preston of
Faith, p 8.

that is, go and tell every man, without exception, that here is good news for him, Christ is dead for him, and if he will take him and accept of his Righteousness, he shall have him. Therefore saith a Godly Writer, for as much as the holy Scripture speaketh to all in generall, none of us ought to distrust himself, but believe, that it doth belong particularly to himself, and to the end that this point wherein lieth and consisteth the whole mystery of our holy Faith, may be understood the better, let us put the case, that some good and holy King should cause a Proclamation to bee made through

In a little
Book called,
The benefit
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through his whole Kingdome by the sound of a Trumpet, that all Rebels and banished men, shall safely returne home to their houses, because that at the suit and desert of some deare friend of theirs, it hath pleased the King to pardon them, certainly none of these Rebels ought to doubt but that he shall obtain true pardon for his rebellion, and so return home, and live under the shadow of that gracious King: even so our good King, the Lord of Heaven and Earth, hath for the obedience and desert of our good brother Jesus Christ, pardoned us all our sinnes, and made a Proclamation throughout the whole world, that every one of us may safely returne to God in Jesus Christ, wherefore, *I beseech you, make no doubt of it, but draw near with a true heart, in full assurance of faith.* Heb. 10. 22.

Neo. O! but Sir, in this similitude the case is not alike, for when an earthly King sendeth forth such a Proclamation, it may be thought, that he doth indeed intend to pardon all, but it cannot be thought that the King of heaven doth so, for doth not the Scripture say, that *Some men are ordained before to condemnation,* and doth not Christ himselfe say, that *many are called but few are chosen*, and therefore it may be I am one of them that are ordained to condemnation, Jude. v. 4.
and Mat. 22. 14.

and therefore, though I be called, I shall never be chosen, and so shall not be saved.

Evan. I beseech you to consider, that although some men be ordained to condemnation, yet so long as the Lord hath concealed their names and not set a marke of reprobation upon any man in particular, but offers the pardon generally to all, without having any respect either to election, or reprobation, surely it is great folly in any man to say, it may be I am not elected, and therefore shall not have benefit by it, and therefore I will not accept of it, nor come in, for it should rather move every man to give diligence to make his calling and election sure, by beleeving it, for fear we come short of it. according to that of the Apostle, *Let us therefore feare, lest a promise being left us, of entering into his rest, any of us should seem to come short of it.* Wherefore I beseech you, doe not you say, it may be I am not elected, and therefore I will not beleeve in Christ, but rather say, I doe beleeve in Christ, and therefore, I am sure I am elected, and check your own heart, for meddling with Gods secrets, and prying into his hidden counsell, and goe no more beyond your bounds, as you have done in this point, for election and reprobation is a secret, and the Scripture tells us *That secret things belong unto God, but those things*

2 Pet. 1. 10.

Heb. 4. 1.

Poor doubting Christian
p. 69

Deut. 29 29.

things that are revealed belong unto us : Now this is Gods revealed will, for indeed it is his expresse command, *That you should believe on the name of his Son, and it is his promise, that if you believe you shall not perish, but have everlasting life:* Wherefore you having so good a warrant as Gods command, and so good an encouragement, as his promise, do your duty, and by the doing thereof you may put it out of question, and be sure that you are one of Gods Elect. Say then, I beseech you, with a firm faith, the righteousness of Jesus Christ belongs to all that believe; but I believe, and therefore it belongs to me, yea, and say with Paul, *I live by the faith of the Sonne of God, who loved me, and gave himselfe for me:* He saw in me (saith Luther on the Text) nothing but wickedness; going astray, and flying from him: yet this good Lord had mercy on me, and of his meer mercy he loved me; yea, so loved me, that he gave himselfe for me (who is this me?) even I wretched and damnable sinner was so dearly beloved of the Sonne of God, that he gave himselfe for me; O print this word [*me*] in your heart, and apply it to your own self, not doubting but that you are one of those to whom this *me* belongeth.

1 Joh. 3. 23

D. Sibbs,
Souls conflict. p. 92.

Gal. 2. 20.

Neo. But may such a vile and sinfull wretch as I am, be perswaded that God commands me to believe, and that he hath made a promise to me?

D. Preston
of love, p.
146.

2 Cor. 5.
20, 21,

Evan. Why do you make a Question where there is none to be made? *Goe?* saith Christ, and preach the Gospel to every creature under heaven, that is, *Goe* tell every man without exception, whatsoever his sins be, whatsoever his rebellions be, go and tell him these glad tidings, that if he wil come in, I will accept of him, his sins shall be forgiven him, and he shall be saved: if he will come in, and take me, and receive me, I will be his loving husband, and he shall be mine own dear Spouse: Let me therefore say unto you in the words of the Apostle, *New then, I as an Embassador for Christ, as though God did beseech you by me, I pray you in Christs stead, be ye reconciled unto God, for he hath made him to be sin for you, who knew no sin, that you might be made the righteousness of God in him:*

Neo. But do you say, Sir, that if I believe I shall be espoused unto Christ?

*Rouse my-
stical mar-
riage p 10*

Evan. Yea, indeed shall you, for faith completh the soul with Christ, even as the Spouse with her Husband, by which means Christ and the soul are made one: for as in corporal marriage, man and wife are made

made one flesh, even so in this spiritual and mystical marriage, Christ and his Spouse are made one spirit, and this marriage of all others is most perfect and absolutely accomplished between them: for the marriage between man and wife, is but a slender figure of this union, wherefore, I beseech you to believe it, and then you shall be sure to enjoy it.

Luther
Christian
liber. p. 21

Neo. But Sir, if David said, seemeth it to you a light thing to be an earthly Kings son in law, seeing that I am a poor man and lightly esteemed? then surely I have much more cause to say, Seemeth it to you a light thing to be a heavenly Kings daughter in law, seeing that I am such a poor sinful wretch? surely, Sir, I cannot be perswaded to believe it.

1 Sam. 18.
25

Evan. Alas man, how much are you mistaken, for you look upon God and upon your self, with the eye of reason, and so as standing in relation to each other, according to the tenour of the Covenant of Works, whereas you being now in the case of Justification and reconciliation, you are to look both upon God and upon your self, with the eye of faith, and so standing in relation to each other, according to the tenour of the Covenant of Grace: for saith the Apostle, God was in Christ; reconciling the World

2 Cor. 5.
19

unto himself, not imputing their sins unto them; as if he had said, because as God stands in relation to man, according to the tenour of the Covenant of works, and so out of Christ, he could not without prejudice to his Justice be reconciled unto them, nor have any thing to do with them, otherwise then in wrath and indignation; therefore to the intent, that justice and Mercy might meet together, and Righteousnesse and Peace might imbrace each other, and so God stand in relation to man, according to the tenour of the Covenant of Grace, he put himself into his Son Jesus Christ, and shrowded himself there, that so he might speake Peace to his people. Sweetly saith *Luther*, because the nature of God was otherwise higher than that we are able to attain unto it; therefore hath he humbled himself for us, and taken our nature upon him, and so put himself into Christ; here he looketh for us, here he will receive us, and he that seeketh him here shall find him: *This*, saith God the Father, *is my well-beloved Son, in whom I am well pleased*, Mat. 3. 17. Whereupon the same *Luther* says in another place, we must not think and perswade our selves, that this voice came from Heaven for Christs own sake, but for our sakes, even as Christ himself

Chof. ser. p.
299.

Chof. ser. p.
31, 32, 33.

himself saith, *John 12. 30.* *This voice came not because of me, but for your sakes, the truth is, Christ had no need that it should be said unto him, This is my well-beloved Son; he knew that from all eternity, and that he should still so remain, though these words had not been spoken from Heaven; therefore by these words, God the Father in Christ his Sonne, cheereth the hearts of poor sinners, & greatly delighteth them with singular comfort and heavenly sweetnes, assuring them, that who-soever is married unto Christ, & so in him by faith, he is as acceptable to God the Father, as Christ himself; according to that of the Apostle, *He hath made us acceptable in his beloved*: wherefore if you would be acceptable to God, and be made his dear childe, then by faith cleave unto his beloved Son Christ, and hang about his neck, yea, & creep into his bosome; and so shall the love and favour of God be as deeply insinuated into you, as it is into Christ himself; and so shall God the Father, together with his beloved Son, wholly possesse you, and be possessed of you, and so God and Christ, and you shall become one intire thing, according to Christs prayer, *That they may be one in us, as thou and I are one*, and by this meanes may you have sufficient ground*

Eph. 1. 6.

Joh 11. 22

Luther on Gal. p. 17. and warrant to say (in the matter of reconciliation with God at any time, whensoever you are disputing with your self, how God is to be found that justifieth and saveth sinners) I know no other God, neither will I know any other God besides this God that came down from heaven, & cloathed himself with my flesh, unto whom all power is given, both in heaven and in earth, who is my Judge, *For the Father judgeth no man, but hath committed all judgements to the Son*; so that Christ may doe with me whatsoever him liketh, and determin of me according to his own mind, and I am sure he hath said, *He came not to judge the world, but to save the world*, and therefore I doe believe that he will save me.

Iohn 5. 22

Ioh 12. 17

Neo. Indeed, Sir, if I were so holy and so righteous as some men are, and had such power over my finnes and. corruptions as some men have, then I could easily believe it; but (alas) I am so sinful and so unworthy a wretch, that I dare not presume to believe that Christ will accept of me so as to justifie and save me.

Evan. Alas man, in thus saying you do seem to contradict and gainsay, both the Apostle Paul, and our Lord Jesus Christ himself, and that against your own soul: for whereas the Apostle Paul saith, *That Christ*
Jesus

Jefus came into the world to fave finners, and doth juftifie the ungodly, why, you feem to hold, & do in effect fay, that Chrift Iefus came into the world to fave the righteous, and to juftifie the godly. And whereas our Saviour faith, the whole need not the Phyfitian, but the fick, and that he came not to call the righteous, but finners to repentance: Why, you feem to hold, and do in effect fay, that the fick need not the Phyfitian, but the whole, and that he came not to call finners, but the righteous to repentance. And indeed, in fo faying, you feem to conceive, that Chriffs Spoufe muft be purified, washed and cleaned from all her filthines, & adorned with a rich Robe of Righteoufnes, before he will accept of her, whereas he himfelf faith unto her; As for thy Natiuity, in the day that thou wast born, thy navel was not cut, neither wast thou washed with water to fupple thee, thou wast not fwaddled at all, nor falted at all, no eye pitied thee to do any of thefe things unto thee, but when I paffed by thee, and looked upon thee, behold thy time was a time of love: And I fpread my skirt over thee, and covered thy nakednes, yea and I fware unto thee, and entered into Covenant with thee, and thou becam'ft mine: And I will marry thee unto me for ever, yea, I will marry thee unto me in righteoufnes, and in judgement, and in mercy and compaffion.

1 Tim. 1.

15.

Rom. 4. 5.

Mat. 9. 12.

Eze. 16. 4.

Verfe 5.

Verfe 8.

Hof. 2. 19.

Wherefore, I beseech you, revoke this your erroneous opinion, and contradict the word of *truth* no longer, but conclude for a certainty, that it is not the righteous and godly man, but the sinful and ungodly man, that Christ came to call, justify and save: so that if you were a righteous and godly man you were neither capable of calling, justifying, or saving by Christ; but being a sinful and ungodly man, I will be bold to say unto you, as the people said unto blind Bartime, *be of good comfort, arise, he calleth thee, and will justify and save thee*: go then unto him, I beseech you, and if he come and meet you (as his manner is) then do not you unadvisedly say with Peter, *Depart from me; for I am a sinful Man, O Lord*. But say in plain terms, O come unto me; for I am a sinful man, O Lord! yea go on further, and say as Luther bids you; *Most gracious Jesus, and sweet Christ, I am a miserable poor sinner, and therefore doe judge my selfe unworthy of thy grace; but yet I having learned from thy word, that thy salvation belongeth to such a one, therefore do I come unto thee to claim that right, which through thy gracious promise belongeth unto me*: Assure your self man, that Jesus Christ requires no portion with his Spouse, no verily, he requires nothing with her but mer poverty,

Mat. 10.

49.

Luk. 5. 2.

Chof. ser.
p. 87.

verty, the rich he sends empty away ; but the poor are by him enriched : And indeed, *Luk. 1. 57*
 faith *Luther*, The more miserable, sinfull and distressed a man doth feel himself, *Chof. ser. p. 85.*
 and judge himself to be, the more willing is Christ to receive him, and relieve him ; so that, faith he, in judging thy self unworthy, thou doest thereby become truly worthy, and so indeed hast gotten a greater occasion of coming to him : wherefore then in the words of the Apostle, *I do exhort and beseech you, to come boldly unto the throne of grace, that you may obtain mercy, and find grace to help in time of need.* *Heb. 4. 6.*

Neo. But truly, Sir, my heart doth as it were tremble within me, to thinke of coming to Christ after such a bold manner ; and surely, Sir, if I should so come unto him, it would argue much pride and presumption in me.

Evan. Indeed, if you should be encouraged to come unto Christ, and to speak thus unto him, because of any godlines, righteousness, or worthines that you doe conceive to be in you ; that I confesse were proud presumption in you ; but to come to Christ by believing that he will accept of you, justify and save you freely by his grace, according to his gracious promise, this is neither pride nor presumption :
 for

Poor
doubting
Christian,
p. 18.

for *Christ* having tendred and offered it to you freely, believe it man, it is true humility of heart to take what *Christ* offereth you.

Non. But by your favour, Sir, I pray you give me leave to speak a word by the way, I know my neighbour *Neophytus* it may be better then you do, yet do I not intend to charge him with any sinne otherwise then by way of supposition (as thus) Suppose he hath been guilty of the committing of gross and grievous sins, will *Christ* accept of him, and justifie and save him for all that?

Ev. Yea indeed, for there is no limitation of Gods grace in *Jesus Christ*, except the
 1 Tim. 1. 13. sin against the holy Ghost; *Christ* stands at the door and knocks, Rev. 3. 20. And if any murdering *Manasses*, or any persecuting and blaspheming *Saul*, or any adulterous *Mary Magdalen* wil open unto him, he will come in and bring comfort with him, and will sup with him, Seek from one end of the heavens to the other, saith Evangelical Hooker, turn all the Bible over, and see if the words of *Christ* be not true, Him that cometh unto me, I will in no wise cast out, Joh. 6. 37.

Poor dou.
p. 132.

No. Why then, Sir, it seems you hold, that the vilest sinner in the world ought not to be discouraged from coming unto *Christ* and believing in him, by reason of his sins.

Ev. Surely, if *Christ* came into the world
 to

to seek, and cal, and save sinners, and to justify the ungodly, as you have heard; and if the more sinful, miserable, and distressed a man doth judge himself to be, the more willing *Christ* is to receive him and relieve him, then I see no reason why the vilest sinner should be discouraged from believing on the name of *Iesus Christ* by reason of his sins; nay, let me say more, the greater any mans sins are, either in number or nature, the more haste he should make to come unto *Christ*, and to say with *David*,
For thy Name sake, O Lord, pardon mine iniquity, for it is great.

Psa. 25. 11

Ant. Surely, Sir, if my friend *Neophytus* did rightly consider these things, and were assuredly perswaded of the truth of them, me thinks, he should not be so backward from coming to *Christ* by believing on his name as he is, for if the greatnesse of his sins should be so farre from hindring his coming to *Christ*, that they should further his coming, then I know not what should hinder him.

Evan. You speak very truly indeed, and therefore, I beseech you, neighbour *Neophytus*, consider seriously of it, and neither let your own accusing conscience, nor Satan the accuser of the brethren, hinder you any longer from *Christ*, for what though they
 should

On Gal. p.
20, 21.

should accuse you of pride, infidelity, covetousnes, lust, anger, envy, and hypocrisy; yea, what though they should *accuse* you of whoredome, theft, drunkennes, and many the like; yet do what they can, they can make *no worse* a man of you then a sinner, or the chief of sinners, or an ungodly person, and so consequently such a one as *Christ* came to *justify* and *save*: so that in very deed if you do rightly consider of it, they doe you more good then hurt by their accusations: And therefore I beseech you, in all such cases or conflicts, take the counsel of *Luther*, who saith, When thy conscience is throughly afraid with the remembrance of thy sins past, and the devil assaileth thee with great violence, going about to overwhelm thee with heaps, floods, and whole seas of sins to terrifie thee, and to draw thee from *Christ*; then arme thy self with such sentences as these: *Christ* the Son of God was given, not for the holy, righteous, worthy, & such as were his friends, but for the wicked sinners, for the unworthy, and for his enemies; wherefore if the devil say thou art a sinner, & therefore must be damned, then answer thou and say, because thou say'st I am a sinner, therefore will I be righteous, and saved; and if he reply, nay sinners must be damned, then answer thou and

and say, no; for I fly to Christ, who hath given himself for my sins, & therefore Satan, in that thou saiest I am a sinner, thou givest me armor and weapons against thyself, that with thine own sword I may cut thy throat, and tread thee under my feet. And thus you see it is the counsell of *Lu-ther*, that your sins should rather drive you to Christ, then keep you from him.

Nom. But Sir, suppose he hath not as yet truly repented for his many and great sins, hath he any warrant to come unto Christ by believing, till he hath done so?

Evan. I tell you truly that whatsoever a man is, or whatsoever he hath done, or not done, he hath warrant enough to come unto Christ by believing, if he can; for Christ makes a general Proclamation, saying, *Ho, every one that thirsteth come ye to the waters, and he that hath no money come buy* *Isa. 55. 1.*

and eat, yea come buy wine and milk without money, and without price. This you see is the condition, *buy wine and milk* (that is, grace and salvation) *without money*, that is without any sufficiency of your own, only encline your ear and hear, and your souls shall live; yea, live by hearing that Christ will make an everlasting Covenant with you, even the sure mercies of *David*.

Hooker,
Poor,
doubting
Christian,
p. 151.
Cornwall
on Gos.
repe. p. 21

Nom. But yet Sir, you see that Christ requires

quires a thirsting before a man come unto him, the which I conceive cannot be without true repentance.

Evan. In the last Chapter of the Revelation, v 17. Christ makes the same generall Proclamation, saying *Let him that is athirst come; and, as if the holy Ghost had so long since answered the same objection that yours is, it followeth in the next words, And whosoever will, let him take of the waters of life freely, even without thirsting if he will, for him that cometh unto me I wil in no wise cast out. Io. 6.37.* But because it seems you conceive he ought to repent before he believe; I pray tel me what you do conceive repentance to be, or wherein doth it consist?

Nom. Why I do conceive that repentance consists in a mans humbling of himself before God, and sorrowing and grieving for offending him by his sins, and in turning from them all to the Lord.

Evan. And would you have a man to do all this truly before he come to Christ by believing?

Nom. Yea indeed, I thing it is very meet he should.

Evan. Why then I tell you truly, you would have him to do that which is impossible; for first of all, godly humiliation in true penitentiaries, proceeds from the love
of

of God their good Father, and so from the hatred of that sin which hath displeased him, and this cannot be without faith.

Secondly, sorrow and grief for displeasing God by sin, necessarily argue the love of God, and it is impossible we should ever love God, til by faith we know our selves loved of God. *Ibid. p. 8, 9*

Thirdly, no man can turn to God, except he be first turned of God, & after he is turned he repents; so *Ephraim* saith, *After I was converted, I repented, Jer. 31. 19.* the truth is, *Stock of repent. p. 20.*

a repentant sinner first believes that God will do that which he promiseth, namely pardon his sin, and take away his iniquity, then he resteth in the hope of it; and from that and for it he leaves sin, and will forsake his old course, because it is displeasing to God, and will do that which is pleasing and acceptable to him; so that first of all Gods favor is apprehended, and remission of sins believed, then upon that cometh alteration of life and conversation. *Ibid. p. 21*

Nov. But Sir, as I conceive the Scripture holds forth, that the Lord hath appointed repentance to go before faith, for is it not said, *Mark 1. 15.* Repent and believe the Gospel?

Evan. To the intent that you may have a true and satisfactory answer, to this your objection

objection, I would pray you to consider two things.

Lastanno.

on Mat. 3.

2.

Mat. 21.

29.

Mat. 16. 6.

12.

Mat. 23.

14.

First, that the word repent, in the original, signifies a change of our minds from false waies to the right, and of our hearts from evil to good; as that son in the Gospel, said he would not go work in his fathers vineyard, yet afterwards saith the Text, *he repented and went*, that is, he changed his mind and went.

Secondly, That in those daies when *Iohn the Baptist*, and our Saviour preached, their hearers were most of them erroneous in their minds and judgments, for they being leavened with the doctrine of the *Pharisees* and *Sadduces*, of the which our Saviour bad his disciples to take heed and beware; The most of them were of opinion, that the *Messiah* whom they looked for, should be some great and mighty *Monarch*, who should deliver them from their temporal bondage, as I shewed before, and many of them were of the opinion of the *Pharisees*, who held, that as an outward conformity to the letter of the law was sufficient to gain favor and estimation from men, so was it sufficient for their justification and acceptation before God, and so consequently to bring them to heaven and eternal happines; and therefore for these ends they were very diligent

ligent in fasting and prayer, and were very careful to pay tithes of *Mint*, and *Anise* and *Cummen*, and yet did omit the weightier matters of the law; as judgement, mercy, faith and the love of God, and so as our Saviour told them, *They made clean the out-side of the cup and of the platter, but within they were full of extortion and excess.*

Lu. 11.12

Mat. 23.23

Lu. 11.42

Mat. 23.25

And divers of them were of the opinion of the *Sadduces*, who held that there was no *Resurrection*, neither Angel nor Spirit, & so had all their hopes & comfort in the things of *this life*, not believing any other.

Act. 23.8.

Now our Saviour preaching to these people said, *the time is fulfilled, and the Kingdom of God is at hand, repent ye, and believe the Gospel;* as if he had said, the time set by the Prophets for the manifestation of the *Messiah* is fully come, and his Kingdom which is a spiritual and heavenly Kingdom, is at hand, therefore change your mindes from false waies to right, and your hearts from evil to good, and do not any longer imagine that the *Messiah* you look for, shall be one that shall save and deliver you from your temporal enemies, but from your spiritual, that is, from your sins, and from the wrath of God, and from eternal damnation; and therefore put your confidence no longer in your own righteousness, though you walke never so

L

exactly

exactly according to the letter of the Law, but believe the glad tidings that is now brought unto you, to wit, that this *Messiah* shall save you from sinne, wrath, death, the Devil, and hell, and bring you to eternall life and glory: neither let any of you any longer imagine that there is to be no resurrection of the dead, and so have your hopes only in this life; but believe these glad tidings that are now brought unto you concerning the *Messiah*, and he shall raise you up at the last day, and give you an eternall life. Now with submission to better judgements, I do conceive that if there be in the book of God any repentance exhorted unto, before faith in *Christ*, or if any repentance goe either in order of nature or time, before faith in *Christ*, it is only such a like repentance as this.

Nom. But Sir, do you think that there is such a like repentance that goes before faith in *Christ* in men now a daies?

Evan. Yea indeed I think there is, as for example, when a prophane sensuall man who lives as though with the *Sadduces*, he did not believe any resurrection of the dead, neither hell nor heaven, is convinc'd in his conscience that if he go on in making a God of his belly, and in minding only earthly things, his end shall be damnation; some-
times

times such a man doth thereupon change his mind, and of a profane man becomes a strict Pharisee, or as some call them a legall professor : but being convinced that all his own righteousness will avail him nothing in the case of Justification, and that it is only the righteousness of *Iesus Christ* that is available in that case, then he changeth his mind, and with the Apostle, desires to be found in *Christ*, not having his own righteousness which is of the Law, but that which is through the faith of *Christ*, even the righteousness which is of God through faith; now I conceive that a man that doth thus, he changeth his mind from false wayes to the right way, and his heart from evill to good, and so consequently doth truly repent. phil. 3. 9.

Nom. But, Sir, do not you hold that although repentance according to my definition, goes not before faith in *Christ*, yet it follows after ?

Evan. Yea indeed, I hold that although it goe not before as an antecedent of faith, yet it follows as a consequent; for when a man believes the love of God to him in *Christ*, then he loves God because he loved him first, and that love constrains him to humble himself at the Lords foot-stool, and to acknowledge himself to be lesse then the least of all his mercies, yea and then will he remem-

- Ezek. 36. ber his own evil waies, and his doings that were
 31. not good, and will loath himself in his own sight
 for his iniquities, and for his abominations; yea,
 and then will he also cleanse himself from all
 1 Cor. 7. 1. filthynes of flesh and spirit, perfecting holynesse in
 the fear of God, having respect unto all Gods com-
 Psa 119. 6. mandments.

Nem. Well, Sir, I am answered.

Neo. And truly, Sir, you have so declared, and set forth Christs disposition towards poore sinners, and so answered all my doubts and objections, that I am now verily perswaded that Christ is willing to entertain me, and surely I am willing to come unto him, and receive him, but alas, I want power.

Eva. But tell me truly, are you resolved to put forth all your power to believe, and so to take Christ?

Neo. Truly, Sir, me thinks, my resolution is much like the resolution of the four Lepers, which sate at the gate of Samaria: for as
 2 Ki. 7. 4. they said, if we enter into the city, the famine is in the city, and we shall die there; and if we sit still here we die also: now therefore let us fall into the hands of the Assyrians, if they save us, we shall live, and if they kill us we shall but die: Even so say I in mine heart, if I goe back to the Covenant of works to seek justification thereby, I shall die there; and if I sit still
 and

and seek it no way, I shall die also : now therefore though I be somewhat fearfull, yet am I resolved to go unto Christ, and if I perish, I perish.

Evan. Why, now I tell you the match is made, Christ is yours, and you are his: this day is salvation come to your house (your soul I mean) for what though you have not that power to come so fast to Christ, and to lay such firm hold on him as you desire; yet coming with such a resolution to take Christ, as you do, you need not care for power to do it, in as much as Christ will enable you to do it; for is it not said, *Jo. 1. 12.* But as many as received him, to them he gave power to become the sons of God, even to them that believe on his Name? O therefore I beseech you, stand no longer disputing, but be per-

Goodm.
child of
light, page
196, 199.

emptory and resolute in your faith, and in casting your self upon God in Christ for mercy, and let the issue be what it will : yet let me tell you to your comfort, that such a resolution shall never go to hell : nay, I will say more, if any soul have room in heaven, such a soul shall; for God cannot find in his heart to damn such a one; I might then with as much true confidence say unto you, as faithfull *John Careless* said to godly *John Bradford*, Harken, O heavens, and thou, O earth, give ear, and bear me witness at the

In a letter
to him.

the great day that I do here faithfully and truly the *Lords* message unto his dear servant, and singularly beloved *Iohn Bradford* saying *Iohn Bradford*, thou man so specially beloved of *God*, I do pronounce and testify unto thee in the Word and Name of the Lord *Iehovah*, that all thy sins whatsoever they be, though never so many, grievous, or great, be fully and freely pardoned, released and forgiven thee, by the mercy of *God* in *Iesus Christ*, thy only Lord and sweet Saviour, in whom thou doest undoubtedly believe: as truly as the Lord liveth, he will not have thee die the death, but hath verily purposed, determined and decreed, that thou shalt live with him for ever.

Ne O Sir, if I have as good warrant to apply this saying to my self, as sweet *M. Bradford* had to himself, then am I a happy man.

Eva. I tell you from *Christ*, and under the hand of the spirit, that your person is accepted, your sins are done away, and you shall be saved: and if an angel from heaven should tell you otherwise, let him be accursed: therefore you may (without doubt) conclude that you are a happy man: For by means of this your matching with *Christ* you are become one with him, and one in him, you dwell in him, and be in you, he is your welbeloved, and you are his: so that the marriage-union betwixt

Christ

Hooker,
Poor,
doubting
Christian,
P. 51.
1 Joh. 4. 13

Can. 2. 16

Christ and you, is more then a bare notion or apprehension of your minde, for it is a special, spiritual and real union; it is a union betwixt the nature of Christ, God and man, and you; it is a knitting and closing, not only of your apprehension with a Saviour, but also of your soul with a Saviour: whence it must needs follow, that you can not be damned, except Christ be damned with you; neither can Christ be saved, except you be saved with him. And as by means of corporall marriage all things become common betwixt man and wife, even so by means of this spittual marriage, all things become common betwixt Christ and you; for when Christ hath married his spouse unto himself, he passeth over all his estate unto her, so that whatsoever Christ is, or hath, you may boldly challenge as your own, *He is made unto you of God wisdom, righteousness, sanctification and redemption: and surely by vertue of this neer union it is, that as Christ is called, The Lord our righteousness, Ier. 23. 6. even so is the Church called, The Lord our righteousness, Ier. 35. 6. I tell you man, you may by vertue of this union boldly take unto your self as your own, Christs watching, abstinence, travels, prayers, persecutions and slanders, yea, his tears, his sweat, his blood, and all that ever he did and*

Hooker
Souls union
en p. 6. 7.
9. 10.

Tyndal
par. wic.
man. p. 45

1 Cor. 1.
30.

Ber. Ocilm
Ier.

Bernardin
Ochine in
his ser.
how a chr.
must make
his last
Will.
2Co. 5. 21.
Christ lib.
p. 21, 22.

suffered in the space of 33 years, with his passion, death, burial, resurrection, and ascension, for they are all yours; and as Christ passeth over all his estate unto his Spouse, so doth he require that she should passe over all unto him: wherefore you being now married unto Christ, you must give all that you have of your own unto him, and truly you have nothing of your own but sin, and therefore you must give him that: I beseech you then, say unto Christ with bold confidence, I give to thee my dear husband, my unbeliet, my mistrust, my pride, my arrogancy, my ambition, my wrath and anger, my envie, my covetousnesse, my evil thoughts, affections and desires, I make one bundle of these, and all my other offences, and give them unto thee; And thus was Christ made sin for us that knew no sin, that we might be made the righteousness of God in him. Now then, saith Luther, let us compare these things together, and we shall find inestimable treasure, Christ is full of grace, life, and saving health, and the soul is fraught full of all sin, death and damnation, but let faith come betwixt these two, and it shall come to passe that Christ shall be laden with sinne, death and hell, and unto the soul shall be imputed grace, life and salvation; who then (saith he) is able to value the

rey-

royalty of this marriage accordingly ? Who is able to comprehend the glorious riches of this grace, where this rich and righteous husband Christ doth take unto wife this poor and wicked harlot, Redeeming her from all Devils, and garnishing her with all his own jewels, so that you (as the same Luther saith) through the assurednesse of your faith in Christ your husband, are delivered from all sins, made safe from death, guarded from hell, and endowed with everlasting righteousness, life and saving health of this your husband Christ, and therefore you are now under the covenant of grace, and freed from the Law, as it is the covenant of works ; for (as M. Ball truly saith) at one and the same time, a man cannot be under the covenant of works, and the covenant of grace. page 25.

Neo. Sir, I do not yet well know how to conceive of this freedom from the Law, as it is the Covenant of works ; and therefore I pray you make it as plain to me as you can.

Evan-For the true and clear understanding of this point, you are to consider, that when Jesus Christ the second Adam, had in the behalf of his chosen, perfectly fulfilled the Law, as it is the Covenant of works, divine Justice delivered that bond in to Christ who utterly cancelled that hand-writing, so that none of his chosen were to have any more On the new cov. Page 15.

Ephes. 4.

more to do with it, nor it with them, and now you by your believing in Christ, having manifested, *that you are one, who was chosen in him, before the foundation of the world:* his fulfilling of that Covenant, and cancelling that hand-writing, is imputed unto you, and so you are acquitted and absolved from all your transgressions against that Covenant, either past, present, or to come, and so you are justified, as the *Apostle* saith,

Rom. 3. 24

Freely by his grace, through the redemption that is in Jesus Christ.

Ant. I pray you, Sir, give me leave to speak a word by the way, Was not he justified before this time?

Eva. If he did not believe in Christ before this time, as I conceive he did not, then certainly he was not justified, before this time.

Ant. But, Sir, you know, as the *Apostle* saith, *It is God that justifieth,* and God is eternal, and as you have shewed, Christ may be said to have fulfilled the Covenant of works from all eternity, and if he be Christ now, then was he Christ from all eternity; and therefore, as I conceive, he was justified from all eternity.

Eva. Indeed God is from all eternity, and in respect of Gods accepting of Christ's undertaking to fulfill the covenant of works, he fulfilled it from all eternity; and in respect of

of Gods electing of him, he was *Christs* from all eternity, and therefore it is true in respect of Gods decree, he was justified from all eternity, and he was justified meritoriously in the death & resurrection of *Christ*; but yet he was not justified actually, till he did actually believe in *Christ*; for saith the *Apostle*, *By him all that believe are justified*; so that in the act of justifying, faith and *Christ* must have a mutual relation, and must alwaies concur and meet together; faith as the action which apprehendeth, and *Christ* the object which is apprehended; for neither doth *Christ* justify without faith, neither doth faith, except it be in *Christ*.

Boul. true
bou. p.
289.

Act. 13. 39

M. I. Fox.
upon election.

Ant. Truly, Sir, you have indifferently well satisfied me in this point, and surely I like it marvellous well, that you conclude no faith justifieth, but that whose object is *Christ*.

Eva. The very truth is, though a man believe that *God* is mercifull and true of his promise, and that he hath his elect number from the beginning, and that he himself is one of that number, yet if this faith do not eye *Christ*, if it be not in *God* as he is in *Christ*, it will not serve turn, for *God* cannot be comfortably thought upon out of *Christ* our Mediator; For if we find not *God* in *Christ* faith *Calvin*, salvation cannot be known:

D. Sibbs
Souls con-
flit. p. 55.
Inst. p. 155

known : wherefore, neighbour Neophytus, I will say unto you, as sweet M. Bradford said unto a Gentlewoman in your case, *Thus then if you would be quiet and certain in conscience, then let your faith burst forth through all things, not only that you have within you, but also whatsoever is in heaven, earth and hell, and never rest untill it come to Christ crucified, and the eternall sweet mercy and goodnesse of God in Christ.*

Neo. But Sir, I am not satisfied concerning the point you touched before, and therefore I pray you proceed to shew me, how farre forth I am delivered from the Law as it is the Covenant of works.

Evan. Truly, as it is the Covenant of works, you are wholly and altogether delivered and set free from it, you are dead to it, and it is dead to you, and if it be dead to you, then it can doe you neither good nor hurt ; and if you be dead to it, you can expect neither good nor hurt from it : consider man, I pray you, that as I said before, you are now under another Covenant, to wit, the Covenant of grace, and you cannot be under two Covenants at once, neither wholly nor partly ; and therefore as before you believed you were wholly under the Covenant of works, as Adam left both you, and all his posterity

after

after his fall, so now since you have believed you are wholly under the Covenant of grace : assure your self then, that no Minister or Preacher of Gods word hath any warrant to say unto you hereafter, either do this and this duty contained in the law, and avoid this and this sin forbidden in the law, and God will justifie thee, and save thy soul, or do it not, and he will condemn thee, and damn thee : no, no, you are now set free, both from the commanding and condemning power of the Covenant of works ; so that I will say unto you, as the *Apostle* saith unto the believing *Hebrews*, *You are not come to Mount Sinai, that might not be touched, and that burneth with fire, nor unto blacknes and darknes, and tempests ; but you are come unto mount Sion, the City of the living God, and to Iesus the Mediator of the new Covenant ?* so that (to speak with holy reverence) God cannot by vertue of the Covenant of works, either require of you any obedience, or punish you for any disobedience, no, he cannot by vertue of that Covenant so much as threaten you, or give you an angry word, or shew you an angry look ; for indeed he can see no sin in you as a transgression of that Covenant ; for saith the *Apostle*, *Where there is no law, there is no transgression.* And therefore though hereafter

Heb. 12.
18, 22, 24.

Rom 4. 15

hereafter you doe through frailty transgress any of all the *ten Commandments*, yet do you not thereby transgress the *covenant of works*, there is no such covenant now betwixt God & you, & therefore though hereafter you shall hear such a voice as this, if thou wilt be saved, keep the *Commandments*, or *Cursed is every one that continueth not in all things which are written in the book of the Law to do them*; nay, though you hear the voice of *thunder*, and a fearful noise, nay, though you see blacknesse and darknes, and feel a great tempest, that is to say, though you hear us that are *Preachers*, according to our *Commission*, lift up your voice like a *Trumpet*, in threatening bell and damnation to sinners, and transgressors of the *Law*, though these be the words of God, yet are you not to think that they are spoken to you; no, no, the *Apostle* assures you, *That there is no condemnation to them that are in Christ Jesus*: believe it man, God never threatens eternall death, after he hath given to a man eternall life: nay the truth is, God never speaks to a believer out of *Christ*; and in *Christ* he speaks not a word in the terms of the *covenant of works*; and if the law of it self should presume to come into your conscience, and say herein, and herein thou hast transgressed and broken me, and therefore thou owest so much

Isai. 58. 1.

Rom. 8. 1.

much, and so much to *divine justice* which must be satisfied, or else I will take hold on thee: then answer you & say, *O Law*, be it known unto thee that I am now married unto *Christ* & so I am under covert, and therefore if thou charge me with any *debt* thou must enter thine action against my *husband Christ*, for the wife is not suable at the *Law*, but the husband: but the truth is, I through him am dead to thee, *O Law*, and thou art dead to me, and therefore justice hath nothing to do with me, for it judgeth according to the *Law*. And if it yet reply and say, I, but good works must be done, & the *Commandments* must be kept if thou wilt obtain salvation; then answer you & say, I am already saved before thou camest, therefore I have no need of thy presence, for in *Christ* I have all things at once, neither need I any thing more that is necessary to salvation, he is my righteousness, my treasure, and my work: I confesse, *O Law*, that I am neither Godly nor righteous, but yet this I am sure of, that he is Godly and righteous for me and to tell thee the truth, *O Law*, I am now with him in the bride-chamber, where it maketh no matter what I am, or what I have done, but what *Christ* my sweet husband is, hath done, and doth for

Greenb.
afflicted,
conf. p.
70.

Ber. Ochin
in his sermon how
to ans. before the
judg. seat

Luthers
Chof. ser.
p. 99.
100. 101.

Chof. ser.
p. 42. 99.

for me, and therefore leave off law to dispute with me; for by faith I apprehend him who hath apprehended me, and put me into his bosome, wherefore I will be bold to bid *Moses* with his Tables, and all Lawyers with their bookes, and all men with their workes hold their peace and give place, so that I say unto thee, O Law, be gone, and if it will not be gone, then thrust it out by force, saith *Luther*.

And if sin offer to take hold of you, as *David* said his did on him, *Psal.* 40. 14. then say you unto it, *Thy strength, O sinne, is the Law.* 1 Cor. 15. 56. And the Law is dead to me: so that O sin, thy strength is gone and therefore be sure thou shalt never be able to prevail against me, nor do me any hurt at all.

And if *Satan* take you by the throat, and by violence draw you before Gods judgement-seat, then call to your husband *Christ*, and say, Lord I suffer violence, make answer for me and help me, and by his help, you shall be enabled to plead for your self after this manner: O God the Father, I am thy Son *Christ*, thou gavest me unto him, and thou hast given unto him, all power, both in heaven and in earth, and hast committed all judgement to him, and therefore I will stand to his judgement, who saith, *He came not to judge*

judge the world, but to save it; and therefore he will save me according to his Office, and if the Jury should bring in their verdict that they have found you guilty, then speak to the Judge, and say in case any must be condemned for my transgressions, it must needs be Christ, and not I, for albeit I have committed them, yet he hath undertaken and bound himself to answer for them, & that by the consent and good will of God his Father; and indeed he hath fully satisfied for them, and if all this will not serve the turn to acquit you, then adde moreover and say; As a woman that is conceived with child, must not suffer death, because of the childe that is within her: no more must I, because I have conceived Christ in my heart, though I had committed all the sins in the world. And if death creep upon you, and attempt to devour you, then say, Thy sting, O death is sin, and Christ my husband hath fully vanquished sinne, and so deprived thee of thy sting, and therefore do I not fear any hurt that thou, O death, canst do unto me! And thus you may triumph with the Apostle, saying, Thanks be to God, who hath given me victory through our Lord Iesus Christ: And thus have I also declared unto you how Christ in the fulnesse of time, performed that which God before all time purposed, and in

Bernard.
O chine ser
of predest

1 Cor. 15
65-57.

M

time

time promised, touching the helping and delivering of fallen mankinde: and so have I also done with the law of faith.

Nom. Then, Sir, I pray you proceed to speak of the law of Christ; and first let us hear what the law of Christ is?

*Boul.true
boun.p.73*

p. 74.

*Bastin.cat.
p.9.*

*Reynolds
use of the
law,p.388*

Evan. The law of Christ in regard of substance and matter is all one with the law of works, or covenant of works, which matter is scattered thorow the whole Bible, and summed up in the *Decalogue*, or *ten Commandments*, commonly called, *The moral Law*, containing such things as are agreeable to the minde and will of God; to wit, piety towards God, charity towards our neighbour, and sobriety towards our selves; and therefore was it given of God to be a true and eternal rule of righteouines, for all men of all Nations, and at all times; so that Evangelical grace directs a man to no other obedience then that whereof the Law of the ten Commandments is to be the rule.

No. But yet, Sir, I conceive, that though (as you say) the Law of Christ in regard of substance and matter be all one with the Law of works, yet their forms do differ.

Evan. True indeed, for (as you have heard) the Law of works speaketh on this wise, *Do this, and thou shalt live; and if thou do it not, then thou shalt die the death: but the*

Law

Law of Christ speak eth on this wise, And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, live ; And whosoever liveth and believeth in me shall never die : Be ye therefore followers of God as dear children, and walke in love, as Christ hath loved us : And if ye love me, keep my Commandments : And if they breake my statutes, and keep not my commandments, then will I visit their transgressions with a rod, and their iniquities with stripes : Nevertheless my loving kindnesse will I not utterly take away from him, nor suffer my faithfulnessse to fail. Thus you see that both these Laws agree, in saying (*Doe this*) but here is the difference, The one saith (*Doe this and live*) and the other saith (*Live and doe this*) the one saith, Do this for life ; the other saith, Doe this from life : the one saith, *If thou do it not, thou shalt die* ; The other saith, *If thou do it not, I will chastise thee with the rod*. The one is to be delivered by God, as he is a Creator out of Christ, only to such as are out of Christ; the other is to be delivered by God, as he is a Redeemer in Christ, only to such as are in Christ : Wherefore, Neighbour Neophytus, sith that you are now in Christ, beware you receive not the ten Commandments at the hands of God out of Christ; nor yet at the hands of Moses, but only at

Eze. 16. 6

Joh. 6. 26

Ephes. 5. 1

Joh. 14. 15

Psa 89. 31.

32, 33.

the hands of Christ, and so shal you be sure to receive them as the law of Christ.

Nom. But Sir, may not God out of Christ deliver the ten commandments as the law of Christ?

Evan. Ono ! for God out of Christ stands in relation to man according to the tenour of the Law, as it is the covenant of works, and therefore can speak to man upon no other terms then the terms of that covenant.

Nom. But Sir, why may not believers amongst the Gentiles receive the ten commandments as a rule of life, at the hands of Moses, as well as the believers amongst the Jews did?

Evan. For answer hereunto, I pray you consider, That the ten commandments being the substance of the law of nature, engraven in the Heart of man in innocency, and the expresse Idea, or representation of Gods own Image, even a beam of his own holinesse : they were to have been a rule of life both to Adam and his posterity, though they had never bin the covenant of works ; but being become the covenant of works, they were to have bin a rule of life to them as a covenant of works ; and then being, as it were, razed out of mans heart by his fall, they were made known to Adam, and the

Bolt. true
boun.p.77
Perk. on
Gal.4.5.
alleadg.by
D.Taylor,
reg.vii.p.
211.

the rest of the believing Fathers by visions and Revelations; and so were a rule of life to him, yet not as the covenant of works as they were before his fall, & so continued until the time of *Moses*; and as they were delivered by *Moses* unto the believing *Jews* from the *Arke*, and so as from *Christ* they were a rule of life to them until the time of *christ's* coming in the flesh, & since *christ's* coming in the flesh they have bin, and are to be a rule of life both to believing *Jews* and believing *Gentiles* unto the end of the world, not as they are delivered by *Moses*; but as they are deliver'd by *Christ*; for when *Christ* the *Son* comes and speaks himself, then *Moses* the *servant* must keep silence, according as *Moses* himself foretold, saying, *A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall you hear in all things which he shall say unto you: And therefore when the disciples seem'd to desire to hear Moses and Elias to speak on the Mountain Tabor, they were presently taken away, and a voice came out of the cloud saying, This is my beloved Son in whom I am well pleased, heare him: As if the Lord had said, you are not now to hear either Moses or Elias; but my wel-beloved Son, and therefore I say unto you, hear him: And is it not said, Hebr. i. 1. That in these last daies God*

Mat. 17. 4.
5.

Act. 3. 22.

Co. 3.
16, 17.

Ver. 18.

Ver. 20.

Eph. 5. 6.
Gal. 6, 2^d

hatb spoken to us by his Son ; and doth not the Apostle say ? Let the word of Christ dwell in you richly ; and whatsoever you do, in word or deed, do all in the name of our Lord Iesus Christ : the wife must be subject unto the husband as unto Christ, the childe must yeeld obedience to his parents as unto Christ, & the believing servant must doe his masters businesse as Christs businesse : for saith the Apostle, yee serve the Lord Christ, yea saith he to the Galathians, beare yee one anothers burthen, and so fulfil the Law of Christ.

Ant. Sir, I like it very well, that you say, Christ should be a christians teacher, and not Moses, but yet I question whether the ten commandments may be called the law of Christ ; for where can you finde them repeated either by our Saviour, or his Apostles in the whole new Testament ?

Evan. Though we finde not that they are repeated in such a method as they are set down in *Exo.* and *Deut.* yet so long as wee find that Christ & his Apostles did require & command those things that are therein commanded, & reprove and condemn those things that are therein forbidden, and that both by their lives & doctrins, it is sufficient to prove them to be the Law of Christ.

Ant. I think indeed, they have done so touching some of the Commandments, but not touching all.

Evan.

Evan. Because you say so, I intreat you to consider.

First, whether the true knowledge of God required, *Joh.* 3. 19. & the want of it condemned, *2 Thes.* 1. 8. & the true love of God required, *Mat.* 22. 37. and the want of it reprov'd, *Joh.* 5. 42. and the true fear of God required, *1 Pet.* 2. 17. *Heb.* 12. 28. and the want of it condemned, *Rom.* 3. 18. & the true trusting in God required, & the trusting in the creature forbidden, *2 Cor.* 1. 6. *1 Tim.* 6. 17. be not the substance of the first Commandment?

And consider secondly, whether the bearing and reading of Gods word commanded, *Joh.* 5. 47. *Revel.* 1. 3. and prayer required, *Rom.* 12. 12. *1 Thes.* 5. 17. & singing of psalms required, *Col.* 3. 16. *Jam.* 5. 13. and whether Idolatry forbidden, *1 Cor.* 10. 14. *1 Joh.* 5. 21. be not the substance of the second Commandment?

And consider thirdly, whether worshipping God in vain, condemned, *Mat.* 15. 9. & using vain repetitions in prayer, forbidden, *Mat.* 6. 7. and hearing of the word only; and not doing, forbidden, *Iam.* 1. 22. whether worshipping GOD in spirit and truth, commanded. *Iohn* 4. 24. and praying with the spirit, and with understanding also, and singing with the Spirit, and with understanding

standing also commended, 1 Cor. 14. 15. and taking heed what we hear, Mar. 4. 24. be not the substance of the third Commandement?

Consider fourthly, whether Christ rising from the dead the first day of the week, Mat. 16. 2. 9. The Disciples assembling, and Christs appearing unto them two severall first dayes of the week, John 20. 19. 26. And the Disciples coming together, and breaking bread, and preaching afterwards on that day, Acts 20. 7. 1 Cor. 16. 2. and Johns being in the spirit on the Lords day, Revel. 1. 10. I say, consider whether these things do not prove that the first day of the week is to be kept as the Christians Sabbath?

Consider fifthly, whether the Apostles saying, Children obey your parents in the Lord, for this is right: Honour thy Father and thy Mother, which is the first commandment with promise, Ephe. 6. 12. And all those other exhortations given by him, and the Apostle Peter, both to inferiours and superiours to do their duty either to other, Ephes. 5. 22, 25. Ephes. 6. 4. 5. 9. Colos. 3. 18, 19. 20, 21, 22. Titus 3. 1. 1 Peter 3. 1. 1 Peter 2. 18, I say consider, whether all these places doe not prove, that the duties of the Fifth Commandement, are required in the new Testament.

Here

Here you see are five of the ten Commandments, and as for the other five, the Apostle reckons them up all together, saying; *Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witnesse, thou shalt not covet*: Now judge you whether the ten Commandments be not repeated in the new Testament, and so consequently whether they be not the law of Christ, and whether a believer be not under the law to Christ, or in the law through Christ, as the *Apostles* phrase is, 1 Cor. 9. 21? Rom. 14. 9

Ant. But yet, Sir, as I remember both *Luther* and *Calvin* do speak as though a believer were so quite freed from the Law by Christ as that he need not make any conscience at all of yeelding obedience to it.

Evan. I know right well that *Luther* saith the conscience hath nothing to do with the law or works; and that *Calvin* saith, The conscience of the faithful, when the affiance of their justification before God is to be sought, must raise and advance themselves above the law, and forget the whole righteousness of the law, and lay a side all thinking upon works. Now for the true understanding of these two worthy servants of Christ, two things are to be considered and concluded. First, that when they speak thus of the law, it is evident they mean only in the case of justifi- On Gal. p. 50.
Inst. p. 403

justification; secondly, that when the conscience hath to do with the law in the case of justification, it hath to do with it only as it is the *covenant of works*: for as the law is the law of Christ, it neither justifies nor condemns, & so if you understand it of the law as it is the *covenant of works*, according to their meaning, then it is most true that they say: for why should a man let the law come into his conscience, that is, why should a man make any conscience of doing the law, to be justified thereby, considering it is a thing impossible? nay, what need hath a man to make conscience of doing the law to be justified thereby, when he knows he is already justified another way? nay, what need hath a man to make conscience of doing that law that is dead to him, & he to it? hath a woman any need to make any conscience of doing her duty to her husband, when he is dead, nay, when she her self is dead also? or hath a debter any need to make any conscience of paying that debt which is already fully discharged by his surety? wil any man be afraid of that obligation which is made void, the seal torn off, the writing defaced, nay, not only cancelled and crost, but torn in peeces? I remember the Apostle saith, *That if the sacrifices which were offered in the Old Testament, could have made the com-*

Boul. true
bou. p. 31.

Heb. 10.
1.2.

meets

mers thereunto perfect, and have purged the worshippers, then should they have had no more conscience of sinnes, that is, their conscience would not have accused them of being guilty of sinnes; now the blood of Christ hath purged the conscience of a Believer from all his sins, as they are transgressions against the covenant of works, and therefore what needs his conscience be troubled about that covenant? But now I pray you observe and take notice, that although Luther and Calvin do thus exempt a Believer from the law, in the case of justification, and as it is the law or covenant of works; yet do they not so out of the case of justification, and as it is the law of Christ.

For thus saith Luther, out of the matter of justification, *We ought with Paul, to thinke reverently of the Law, to commend it highly, to call it holy, righteous, just, good, spiritual and divine: yea, out of the case of justification we ought to make a god of it: And in another place, saith he, there is a civil righteousness, and a ceremonial righteousness; yea, and besides these, there is another righteousness, which is the righteousness of the law, or of the ten Commandments which Moses teacheth, this also we teach after the doctrine of FAITH. And in another place, he having shewed that be-* lievers

Cha. 9. 14.

On Gal. p.
182. Rom.
7. 12. 14.

On Gal.
page 5.

Chof. ser.
page 103.

believers through Christ are far above the law (adds) Howbeit, I will not deny but that *Moses* sheweth to them their duties, in which respect they are to be admonished and urged: wherefore such doctrines and admonitions ought to be among Christians, as it is certain there was among the *Apostles*, whereby every man may be admonished of his estate and office :

And *Calvin* having said (as I told you before) that *christians* in the case of justification must raise and advance themselves above the law (adds) neither can any man thereby gather, that the law is *superfluous* to the faithful, whom notwithstanding it doth not cease to teach, exhort, and prick forward to goodnes; although before Gods judgement-seat it hath no place in their conscience.

Ant. But Sir, if I forget not, *Musculus* saith, that the law is utterly abrogated.

Evan. Indeed, *Musculus* speaking of the ten commandments saith, if they be weak, if they be the letter, if they do work transgression, anger, curse and death; and if *Christ* by the law of the spirit of life delivered them that believed in him, from the law of the letter which was weak to justify, and strong to condemn, and from curse being made a curse for us, surely they be abrogated. Now this is most certain, that the

Com. plac
fol. Evan.
119, 120.

ten

ten *Commandments* doe no way work transgression, anger, curse and death, but only as they are the covenant of works, neither hath *Christ* delivered *believers* any otherwise from them then as they are the covenant of works; and therefore we may assuredly conclude, that they are no otherwise abrogated than as they are the covenant of works. Neither did *Musculus* intend any otherwise; for saith he, in the words following, it must not be understood, that the points of the substance of *Moses* covenant are utterly brought to nothing, *God forbid*: for a christian man is not at liberty to do those things that are ungodly and wicked; and if the doing of those things the law forbids do not displease *Christ*, if they be not much different, yea contrary, if they be not repugnant to the *righteousnes* which we received of him: let it be lawfull for a *Christian* man to do them, or els not; but a *Christian* man doing against those things which he commanded in the *Decalogue*, doth sin more outragiously than he that should so doe being under the law, so far off is he from being free from those things that be there *comanded*: wherefore friend *Antinomista*, if either you or any man else, shall under a pretence of your being in *Christ*, exempt your selves from being under the Law of the ten *Command-*

mandments, as they are the law of *Christ*, I tel you truly, it is a shrewd sign you are not yet in *Christ*, for if you were, then *Christ* were in you, & it *Christ* were in you, then would he governe you, and you would be subject unto him; I am sure the Prophet *Isaiah* tels us, *That the same Lord who is our Saviour, is also our King and Law-giver*: And truly, he will not be *Jesus*, a Saviour to any, but only to those unto whom he is *Christ* a Lord: for the very truth is, wheresoever he is *Jesus* a Saviour, he is also *Christ* a Lord: and therefore I beseech you examine your self, whether he be so to you or no.

Iſa. 33. 23.

Ant. Why then, Sir, it seemeth that you stand upon marks and signs?

Evan. Yea, indeed, I stand so much upon marks and signs, that I say unto you in the words of the Apostle *John*, *In this the children of God are manifested, and the children of the devil*; Whosoever doth not righteousness is not of God; for saith *Luther*, He that is truly baptized, is become a new man, and hath a new nature, and is endewed with new dispositions: and loveth, liveth, speaketh, and doth farre otherwise then he was wont, or could before: For saith godly *Tindal*, God worketh with his word, and in his word, and bringeth faith into the hearts of his elect, and loseth the heart from sin, and knitteth

Chof. ser.
p. 122.
Tind. par.
wick-man.
p. 65, 66.

knitteth it to *God*, and giveth a man power to do that which was before impossible for him to do, and turneth him into a new nature. And therefore saith *Luther* in another place, Herein works are to be extolled and commended, in that they are fruits & signs of faith; & therefore he that hath no regard how he leadeth his life, that he may stop the mouths of all blamers and accusers, and clear himself before all, and testify that he hath lived, spoken, and done well, is not yet a Christian: how then saith *Tyndal* again, Dare any man think that *Gods* favor is on him, and *Gods* Spirit within him, when he feelth not the working of his spirit, nor himself disposed to any good thing?

Chof. ser.
p. 197.

Para. wic.
Mam. p.
68.

Ant. But by your favour, Sir, I am persuaded that many a man deceives his own soul by these marks and signs.

Evan. Indeed I must needs confesse with *M. Boulton*, and *M. Dyke*, that in these times of Christianity, a reprobate may make a glorious profession of the Gospel, and perform all duties and exercises of Religion, and that in outward appearance, with as great spirit and zeal, as a true believer; yea, he may be made partaker of some measure of inward illumination, and have a shadow of true regeneration, there being no grace effectually wrought in the faithful

Discourse
of true
happines,
P. 35.

On the
heare, p.
111.

faithful a resemblance whereof may not be found in the unregenerate; and therefore I say, if any man pitch upon the sign without the thing signified by the sign, that is, if he pitch upon his graces (or gifts rather) and duties, and conclude assurance from them, as they are in him, & come from him without having reference to *Iesus Christ*, as the root and fountain of them, then are they deceitful marks and signs; but if he look upon them with reference to *Iesus Christ*, then are they not deceitfull, but true evidences and demonstrations of faith in Christ: and this a man doth, when he looks upon his outward actions, as flowing from the inward actions of his minde, and upon the inward actions of his minde, as flowing from the habits of grace within him, and upon the habits of grace within him, as flowing from his justification, and upon his justification, as flowing from his faith; and upon his faith, as given by, and embracing *Iesus Christ*: thus, I say, if he rests not til he comes to Christ, his marks and signs are not deceitful but true.

Ant. But Sir, if an unbeliever may have a resemblance of every grace that is wrought in a believer, then it must needs be an hard matter to find out the difference, and therefore, I conceive, it is best for a man not to trouble

trouble himself at all about *marks and signs*.

Eva. Give me leave to deal plainly with you, in telling you, that although we cannot say every one that hath a form of godlines hath also the power of godlines; yet we may truly say, that he who hath not the form of godlineſſe hath not the power of godlines; for though all be not gold that glistereth, yet all gold doth glister: & therefore I tell you truly, if you have no regard to make the law of Christ your rule, by endeavouring to doe what is required in the ten Commandments, and to avoid what is there forbidden, it is a very evil sign, and therefore I pray you consider of it.

Ant. But Sir, you know the Lord hath promised, to write his law in a believers heart, and to give him his spirit to lead him into all truth, & therefore he hath no need of the law written with Paper and Inke, to be a rule of life to him, neither hath he any need to endeavour to be obedient thereunto as you say.

Evan. Indeed saith *Luther*, the matter would even so fare, as you say, if we were perfectly and altogether the inward and spiritual men, which cannot be in any wise before the last day, at the rising again of the dead, so long as we be cloathed with this mortal flesh, we do but begin and proceed

Christ. li-
ber. p. 39.

Chof. ser.
page 246.

pag. 29. 7.

Inst. p. 162

onwards on our course towards perfection, which will be consummated in the life to come; and for this cause, the Apostle, *Rom. 8.* doth call this, *The first fruits of the spirit*, which we do enjoy in this life, the truth and fulness of which we shal receive in the life to come; and therefore (saith he, in another place) it is necessary so to preach to them, that have received the doctrine of faith, that they might be stirred up to go on in good life, which they have imbraced, and that they suffer not themselves to be overcome by the assaults of the raging flesh; for we will not so presume of the doctrine of faith, as if that being had, every man might do what he listeth; no, we must earnestly endeavour our selves that we may be without blame, & when we cannot attain thereunto we must flie to prayer, and say before God and man, *Forgive us our trespasses*: And saith *Calvin*, One proper use and end of the law concerning the faithful, in whose hearts lieth and reigneth the Spirit of God, is this; to wit, although they have the law written and engraven in their hearts by the finger of God, yet is the law to them a very good means, whereby they may daily better, and more assuredly learn, what is the wil of the Lord: and let none of us exempt himself from this need; for no man hath hitherto attain-

attained to so great wisdom, but that he hath need to be daily instructed by the law, and herein Christ differeth from us, that the Father hath poured out upon him the infinite abundance of his Spirit; but whatsoever we do receive, it is so by measure, that we have need one of another: Now minde it, I pray you, if believers have the Spirit but in measure, and know but in part, then have they the law written in their hearts but in measure and in part; and if they have the law written in their hearts, but in measure & in part, then have they not a perfect rule within them; and if they have not a perfect rule within them, then they have need to have a rule without them, and therefore doubtlesse the strongest believer of us al had need to hear-
Calvin on Iohn 4.24
in his work, p. 86
Author of the benefit of Christs death, p. 85

Ans. Well Sir, I cannot tell what to say, but (me thinks) when a man is perfectly justified by faith, it is a very needles thing for him to endeavour to keep the law, and to do good works.

Christ. li-
berty, p.
39.

On Gal. p.
150.

1 Tim. 1. 8
Tit. 3. 8.

Evan. I remember *Luther* saith, That in his time there were some that did reason after the like manner; if saith, say they, do accomplish all things, & if saith be only and alone sufficient unto righteousness, to what end are we commanded to do good deeds; we may go play then, and work no working at all? To whom he makes an answer, saying (*Not so ye ungodly, not so*) And there were others that said, If the law doe not justify, then it is in vain, and of none effect: yet it is not therefore true (saith he) for like as this consequence is nothing worth; money doth not justify or make a man righteous, therefore it is unprofitable: the eyes do not justify, therefore they must be plucked out: the hands make not a man righteous, therefore they must be cut off, so is this nought also: the law doth not justify, therefore it is unprofitable; we do not therefore destroy and condemn the Law, because we say it doth not justify; but we say with *Paul*, The law is good, if a man do rightly use it; and that this is a faithfull saying: That they which have believed in God might be careful to maintain good works, these things are good and profitable unto men.

Neo. Truly Sir, for mine own part I do much marvel, that this my friend *Antinomista*, should be so confident of his faith in Christ,

Christ, and yet so little regard holines of life, and keeping of Christs commandments, as it seems he doth : for I give the Lord thanks, I do now in some small measure believe that I am by Christ freely and fully justified, and acquitted from all my sins: and therefore have no need, either to eschew evill or doe good, for fear of punishment, or hope of reward; and yet (me thinks) I finde my heart more willing and desirous to doe what the Lord commands, and to avoid what he forbids, then ever it was before I did thus believe: surely, Sir, I doe perceive that faith in Christ is no hindrance to holinesse of life, as I once thought it was.

Evan, Neighbour *Neophytus*, if our friend *Antinomista*, doe content himself with a meer Gospel-knowledge, in a notionary way, and have run out to fetch in notions from Christ, and yet is not fetcht in by the power of Christ, let us pittie him and pray for him, & in the mean time, I pray you know that true faith in Christ, is so far from being a hindrance from holines of life and good works, that it is the only furtherance; for onely by faith in Christ, a man is enabled to exercise all *Christian* graces aright, and to perform all *Christian* duties aright, which before he could not. As for example, before a

man believè Gods love to him in Christ, though he may have a kind of love to God as he is his creator & preserver, and gives him many good things for this present life; yet if God do but open his eyes to see what condition his soul is in; that is, if he do but let him see that relation that is betwixt God & him, according to the *tenour* of the *covenant of works*, then he conceives of him as an angry Iudge, armed with justice against him. & must be pacified by the *works* of the Law, whereunto he findes his nature opposite & contrary; and therefore he hates both God & his Law, and doth secretly with and desire there were neither God nor law; and though God should now give unto him never so many *temporall blessings*, yet could he not love him: for what *malefactor* could love that Iudge or his law from whom he expects the sentence of condemnation? though he should feast him at his table, with never so many dainties. But after that the kindnesse & love of God his Saviour hath appeared, not by works of righteousness that he hath done, but according to his mercy he saved him: that is, when as by the eye of faith he sees himself to stand in relation to God, according to the *tenour* of the *covenant of grace*, then he conceives of God as a most mercifull and loving Father to him in Christ

Tit. 3. 4, 5

Christ, that hath freely pardoned & forgiven him all his sins, and quite released him from the covenant of works; and by this means, *the love of God is shed abroad in his heart through the holy Ghost, which is given to him, and then he loves God because he first loved him*: for as a man seeth and feeleth by faith the love and favour of God, towards him in Christ his Son, so doth he love againe both God and his law: and indeed it is impossible for any man to love God, till by faith he know himself beloved of God.

Rom. 5. 5.
1 Jo. 4. 19.

Secondly, though a man before he believe Gods love to him in Christ, may have a great measure of legal humiliation, compunction, sorrow and grief, and be brought down (as it were) to the very gate of hell, and feel the very flashings of hell fire in his conscience for his sins; yet it is not because he hath thereby offended God, but rather because he hath thereby offended himselfe; that is, because hee hath thereby brought himself into the danger of eternall death and condemnation: but when once he believes the love of God to him in Christ in pardoning his iniquity, and passing by his transgression, then he sorrows & grieves for the offence of God by the sin, reasoning thus with himself; and is it so indeed? hath the Lord given his own Son to death for me who

Dyke on
repen. p. 9

Dyke of
Iepe.p.21

Ez.36.31

Zec.12.10

have been such a vile, sinful wretch? And hath Christ borne all thy sins, and was he wounded for thy transgressions? O, then the working of his bowels! the stirring of his affections, the melting and relenting of his repenting heart! *Then he remembers his own evil waies, and his doings, that were not good, and loaths himself in his own eyes, for all his abominations; and looking upon Christ whom he hath pierced, he mournes bitterly for him, as one mourneth for his only Son: thus when faith hath bathed a mans heart in the blood of Christ, it is so mollified that it quickly dissolves into tears of godly sorrow, so that if Christ do but turn and look upon him, O, then with Peter, he goes out and weeps bitterly! and this is true Gospel mourning, and this is right Evangelicall repenting.*

Phil. 3.6.

Thirdly, Though before a man do truly believe in Christ, he may so reform his life, and amend his waies, *That as touching the righteousness which is of the Law, he may be with the Apostle blamelesse, yet being under the covenant of works, all the obedience that he yields to the Law, all his leaving off sin and performance of duties, all his avoiding of what the Law forbids, and all his doing of what the Law commands is begotten by the Law of works* of

of *Hagar*, the bond-woman, by the force of self-love, and so indeed they are the fruit and works of a bond-servant that is moved and constrained to doe all that he doth for fear of punishment and hope of reward: for saith *Luther*, The Law given on mount *Sinai*, which the *Arabians* call *Agar*, begetteth none but servants, and so indeed, all that such a man doth is but hypocrisie, for he pretends the serving of God, whereas indeed he intends the serving of himself; and how can he do otherwise? For whilst he wants faith, he wants all things, *He is an empty vine, and therefore must needs bring forth fruit unto himself*; till a man be served himself, he will not serve the Lord Christ; nay, whilst he wants faith, he wants the love of Christ, and therefore he lives not to Christ, but to himselfe, because he loveth himself: And hence surely we may conceive it is that Doctor *Preston* saith, all that a man doth, and not out of love, is out of hypocrisie; wheresoever love is not, there is nothing but hypocrisie in such a mans heart.

But when a man through the hearing of faith, receives the Spirit of Christ, that Spirit, according to the measure of faith, writes the lively Law of love in his heart, (as *Tyndall* sweetly saith) whereby he is in-

On Gal.
p. 218.

Hos. 13. 1.

Of love.
page 19.

Gal. 3. 2.

inabled to work freely and of his own accord without the coaction or compulsion of the law, for that love wherewith *Christ* or *God in Christ*, hath loved him; and which by faith is apprehended of him, will constrain him to do so, according to that of

2Co. 5. 14.
D. Preston
of love,
page 29.

the *Apostle*, *The love of Christ constraineth us*, that is, it will make him to do so whether he will or no, he cannot chuse but do it; I tell you truly, answerably as the love of *Christ* is shed abroad in the heart of any man, it is such a strong impulsion, that it carries him on to serve & please the *Lord* in all things, according to the saying of an

Towns Af-
fection of
grace p. 131

Evangelicall man: the will and affection of a believer, according to the measure of faith and the *spirit* received, sweetly quickens and bends to chuse, affect and delight in what ever is good and acceptable to *God*, or a good man, the *spirit* freely & cheerfully moving and inclining him to keep the Law,

page 138.

without fear of *Hell*, or hope of *Heaven*; for a *christian man*, faith sweet *Tyndal*, worketh only because it's the will of his Father

path-way
to holy
scripture,
p. 383.

for after that he is overcome with love and kindnesse, hee seeks to doe the will of *God*, which indeed is a *Christian mans* nature; and what he doth he doth it freely, after the example of *Christ*; as a naturall Son, aske him why he doth such a thing, why faith,

saith he, *It is the will of my father; and I do it that I may please him; for indeed love desireth no wages, it is wages enough to it self, it hath sweetnesse enough in it self, it desires no addition, it pays his own wages, and therefore it is the true child-like obedience, being begotten by faith of Sarah the free-woman, by the force of Gods love, and so it is indeed the only, true & sincere obedience: for, saith D. Preston, to do a thing in love, is to do it in sincerity, and indeed there is no other definition of sincerity, that is the best way to know it by.*

Of love:
p. 28.

Nom. But stay Sir, I pray you, would you not have believers to eschew evil and doe good for fear of Hell, or for hope of Heaven?

Evan. No indeed, I would not have any believer to doe either the one or the other, for so far forth as they do so, their obedience is but slavish, and therefore though when they were first awaked & convinced of their misery, & set foot forward to 'goe on in the way of life, they with the prodigal would be hired servants, yet when by the eye of faith, they see the mercy and indulgence of their heavenly Father in Christ, running to meet them, & embracing them, I would have them *with him* to talk no more of being hired servants, I would have them so to
wrestle

Luke i.
74,75.

wraſtle againſt doubting, and ſo to exerciſe their faith as to believe, *that they are by Chriſt delivered from the bands of all their enemies, both the Law, ſinne, wrath, death, the devill, and hell, That they may ſerve the Lord without fear, in holineſſe and righteousneſſe all the daies of their lives: I would have them ſo to believe Gods love to them in Chriſt, as that thereby they may be conſtrained to obedience.*

Mat. 10.
28.

Col. 3. 24.

Heb. 11.
26.

Nom. But Sir, you know that our Saviour ſaith, *Fear him that is able to deſtroy both ſoul and body in hell: And the Apoſtle ſaith, We ſhall receive of the Lord, the reward of the inheritance, and is it not ſaid, That Moſes had reſpect unto the recompence of reward?*

Evan. Surely the intent of our bleſſed Saviour in that firſt Scripture, is to teach all believers, that when God commands one thing, and man another, they ſhould obey God, and not man: rather then to exhort them to eſchew evil for fear of hell.

And as for thoſe other Scriptures by you alleadged, if you mean reward and the means to obtain that reward in the Scripture ſenſe, then it is another matter; but I had thought, you had meant in our common ſenſe, and not in Scripture ſenſe.

Nom. Why Sir, I pray you what difference is there, betwixt reward, and the means

means to obtain the reward in our common sense, and in the Scripture sense?

Evan. Why, reward in our common sense, is that which is conceived to come from God, or to be given by God, which is, a fancying of heaven under carnal notions, beholding it as a place where there is freedom from all misery, and fulness of all pleasures and happiness, and to be obtained by our own works and doings. But reward in the Scripture sense, is not so much that which comes from God, or is given by God; as that which lies in God: even the full fruition of God himself in Christ, *I am, saith Gen. 15.1* God to Abraham, thy shield, and thy exceeding great reward: *And whom have I in heaven but Psal. 73.25* thee, saith David? *And there is none upon earth that I desire besides thee, and I shall be Psal. 17.15* satisfied when I awake with thy likeness. And the means to obtain this reward is not by doing, but by believing: *Even by drawing near with a true heart in the full assurance of faith; and so, indeed, it is given freely:* And therefore you are not to conceive of *Heb. 10.7* that reward which the Scripture speaks of, *22.* as if it were the wages of a servant, but as it is the inheritance of sons; and when the Scripture seemeth to induce believers to obedience by promising this reward; you are to conceive, that the Lord speaketh to

Tyndal
Para. wic.
Mam. p.
88.
1 Joh, 5. 10

to believers, as a father doth to his young son, do this or that, and then I will love thee, whereas we know, that the father loveth the son first, & so doth God: and therefore this is the voice of Believers, *We love him because he first loved us*, the Lord doth pay them, or at least giveth them a sure earnest of their wages before he bid them work, and therefore the contest of a believer (according to the measure of his faith) is not what will God give me, but what shall I give God? *What shall I render unto the Lord for all his goodnesse? for thy loving kindnesse is before mine eyes, and I have walked in thy truth.*

Pla. 16. 12

Pla. 26. 3.

Nom. Then Sir, it seems, that holines of life and good works, are not the cause of eternal happines, but only the way thither.

Ioh. 14. 6

Col. 2. 6.

Plon on
the Text

Evan. Doe you not remember that our Lord Iesus himself saith, *I am the way, the truth, and the life?* And doth not the Apostle say to the believing Colossians, *As ye have received Iesus Christ the Lord, so walk in him*, that is, As you have received him by faith, so go on in your faith, and by his power walk in his Commandments? so that good works (as I conceive) may rather be called a believers walking in the way of eternall happines, then the way it self; but how ever, this we may assuredly conclude, that the summe
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and substance, both of the way, and walking in the way, consist in the receiving of *Iesus Christ* by faith, and in yeelding obedience to his law, according to the measure of that receiving.

Neo. Sir, I am perswaded, that through my neighbour *Nomista's* asking you these questions, you have bin interrupted in your discourse, in shewing how faith doth enable a man to exercise his christian graces, and perform his christian duties aright: And therefore I pray you go on.

Evan. What should I say more? For the time would fail me to tel, how that according to the measure of any mans faith, is his true peace of conscience; For, saith the Apostle, *Being justified by faith, we have peace with God:* Yea, saith the Prophet *Isaiab,* *Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee;* here there is a sure and true grounded peace: therefore it is of faith, saith the Apostle, *that it might be by grace, & that the promise might be sure to all the seed:* And answerable to a mans beleeving, *That he is justified freely by Gods grace through that redemption that is in Iesus Christ,* is his true humility of spirit; so that although he be endued with excellent gifts and graces, and though he performe never so many duties, he denies

Rom. 5. 1.

Isa. 26. 3.

Ro. 4. 16.

Ro. 4. 23.

- denies himself in all, he doth not make them as ladders for him to ascend up into heaven by, *But desires to be found in Christ, not having his own righteousness which is of the law, but that which is through the faith of Christ*: He doth not think himself to be one step nearer to heaven for all his works and performances: and if he hear any man praise him for his gifts and graces, he will not conceit that he hath obtained the same by his own industry & pains-taking, as some men have proudly thought; neither will he speak it out, as some have done, saying, these gifts and graces have cost me something, I have taken much pains to obtain them, but he
- Phil. 3. 9. *faith, By the grace of God I am that I am, and not I, but the grace of God that was with me*: And if he behold an ignorant man, or a wicked liver, he will not call him carnal wretch, or
- Cor. 15. 10. *prophane fellow*; nor say, *Stand by thy self, come not near to me, for I am holier then thou* (as some have said) but he pitieth such a man and prays for him, and in his heart he saith concerning himself, who maketh thee to differ? *And what hast thou that thou hast not received?*
- Na. 65. 7. *And what hast thou that thou hast not received?*
- 1 Co. 4. 7.

And thus I might go on and shew you, how according to any mans faith is his true joy in God, and his true thankfulness to God, and his patience in all troubles and afflictions

fictions, and his contentednes in any condition, and his willingnes to suffer; and his cheerfulness in suffering, and his contentednes to part with any earthly thing; yea, according to any mans faith is his ability to pray aright, to hear or *read* the word of God aright, to receive the *Sacrament* with profit and *comfort*, and to do any duty either to God or man after a right manner, and to a right end; yea, according to the measure of any mans faith is his love to Christ, and so to man for Christs sake, and so consequently his readines and willingness to forgive an injury, yea, to forgive an enemy, and to doe good to them that hate him, and the more faith any man hath, the less love he hath to the *world*, or the things that are in the *world*: To conclude, the greater any mans faith is, the more fitter he is to die, and the more willing he is to die.

Ro. II. 14.

Heb. 4. 2.

Nes. Well, Sir, now I doe perceive that faith is a most excellent grace, and happy is that man that hath a great measure of it.

Evan. The truth is, Faith is the chief grace that *christians* are to be exhorted to, get and exercise; and therefore when the people asked our Lord Christ, what they should doe to worke the worke of God? He answered and said, This is the work of

O

God

Joh. 6. 29. God, That yee believe on him, whom he hath sent, speaking, as if there were no other duty at all required but only believing; for indeed, to say as the thing is, believing includeth all other duties in it, and they spring all from it, and therefore, saith one, Preach faith, and preach all: Whilst I bid man believe, saith learned *Rollock*, I bid him do all good things: for saith *D. Preston*, Truth of belief will bring forth truth of holines: if a man believe, works of sanctification will follow, for faith draws after it, inherent righteousness and sanctification, wherefore (saith he) if a man will go about this great work, to change his life, to get victory over

I cannot certainly direct you in what page to find all this, because the several impressions do alter the pages but in that book where I had it, is in p. 330, 340, 344.

any sin, that it may not have dominion over him, to have his conscience purged from dead works, and to be made partaker of the divine nature, let him not go about it as a moral man; that is, let him not consider what Commandments there are, what the rectitude is which the law requires, and how to bring his heart to it, but let him go about it as a Christian, that is, let him believe the promise of pardon in the blood of Christ, and the very believing the promise, will be able to cleanse his heart from dead works.

Neo. But I pray you, Sir, whence hath faith its power and vertue to do all this?

Evan.

Evan. Even from our Lord Jesus Christ, for faith doth ingraft a man, who is by nature a wilde Olive-branch, into Christ as into the natural Olive, and fetcheth life from the root *Christ*, and thereby makes the tree bring forth fruit in its kind, yea, faith fetcheth a supernaturall efficacy from the death and life of Christ, by vertue whereof it metamorphoseth the heart of a believer, and creates & infuseth into him new principles of actions, so that what a treasure of all graces *Christ* hath stored up in him, faith dreineth & draweth them out to the use of a believer, being as a Conduit-cock, that watereth all the herbs in the Garden, yea, faith doth apply the blood of Christ to a believers heart, and the blood of *Christ* hath in it, not onely a power to wash from the guilt of sin, but to cleanse & purge likewise from the power and st. in of sin, and therefore faith godly *Hooker*, If you would have grace, you must first of all get faith, and that will bring all the rest; let faith go to Christ and there is meeknes, patience, humility, and wisdom, and faith will fetch all them to the soul, therefore, faith he, you must not look for Sanctification, till you come to *Christ* in Vocation.

Nom. Truly, Sir, I do now plainly see that I have been deceived; and have gone a

Poor
doubting
Christian;

p. 259.

p. 154.

wrong way to work, for I verily thought that holinesse of life must goe before faith and so be the ground of it, and produce and bring it forth, whereas I do now plainly see, that faith must go before, and so produce and bring forth holines of life.

Bernard.
Ochine ser.
of predest.

Evan. I remember a man who was much enlightened in the knowledge of the *Gospel*, who saith, There be many that think that as a man chooseth to serve a Prince, so men choose to serve God; so likewise they think that as those who do best service, do obtain most favour of their *Lord*; and as those that have lost it, the more they humble themselves, the sooner they recover it; even so they think the case stands betwixt God and them; whereas, saith he, it is not so, but clean contrary; for he himself saith, *Ye have*

Joh. 15. 16 *not chosen me, but I have chosen you*; and not for that we repent and humble our selves, and do good works, he giveth us his grace; but we repent, humble our selves, do good works; and become holy, because he giveth us his grace: the good thief on the Cross was not illuminated because he did confess Christ, but he did confesse Christ, because he was illuminated: for, saith *Luther*, the Tree must first be, and then the fruit; for the Apples make not the Tree, but the Tree maketh the Apples: So Faith first

on Gal. p.
124.

maketh

maketh the person which afterwards bringeth forth works; therefore to do the law without faith, is to make the apples of wood and earth without the tree, which is not to make apples but meer fantasies; wherefore neighbour *Nemista*, let me intreat you that whereas before you have reformed your life, that you might believe, why now believe, that you may reforme your life, and do not any longer work to get an interest in Christ, but believe your interest in Christ, that so you may work and then you will not make the change of your life the ground of your faith, as you have done, & as *M. Culverwell* saith, many do, who being asked what caused them to believe, they answer, *because they have truly repented and changed their course of life.* In his treatise of faith

Ant. Sir, What think you of a Preacher that in my hearing said, he durst not exhort nor perswade sinners to believe their sins were pardoned, before he saw their lives reformed, for fear they should take more liberty to sin?

Evan. Why, what should I say, but that I think that Preacher was ignorant of the mystery of faith? For it is of the nature of soveraign waters, which so wash off the corruption of the ulcer, that they cool the heat, and stay the spreading of the infection, and

Wards life of faith. p. 56.

so by degrees heal the same : neither did he know that it is of the nature of *cordials*, which so comfort the heart & ease it, that they also expell the noxious humors, and strengthen nature against them.

Ant. And I am acquainted with a professor, though God knows, a very weak one, that saith, if he should believe before his life be reform'd, then he might believe and yet walk on in his sins. I pray you Sir, what would you say to such a man?

New covenant:
p. 361.

Townes as-
sertion of
grace, p.
442.

Evan. Why, I could say with Dr. Preston, let him if he can, believe truly, and do this, but it is impossible; let him believe, and the other will follow, truth of believe will bring forth truth of holiness; for who, if he ponder it well, can fear a fleshly licentiousness, where the believing soul is united and married to *Christ*? the Law as it is the covenant of works, and *Christ*, are set in opposition, as two husbands to one wife successively; whilst the law was alive in the conscience, all the fruits were deadly, *Rom. 7. 5.* but *Christ* taking the same Spouse to himself, the Law being dead; by his quickning Spirit doth make her fruitful to God, and so raiseth up seed to the former Husband; for materially these are the works of the law, though produced by the Spirit of *Christ* in the Gospel.

Ant.

Ant. And yet, Sir, I am verily perswaded that there be many both preachers and professors in this City, of the very same opinion that these two are of.

Evan. The truth is, many Preachers stand upon the praise of some morall vertue, and doe inveigh against some vice of the times. more than upon pressing men to believe; but, saith a learned Writer, it will be our condemnation, if we love darneesse rather then light, and desire still to be groping in the twy-light of morality, the precepts of morall men, then to walk in the true light of *divinity*, which is the doctrine of Jesus Christ, and I pittie the preposterous care and unhappy travell of many well-affected, who study the practise of this and that vertue, neglecting this cardinall and radicall vertue: as if a man should water all the tree and not the root; fain would they shine in patience, meeknesse and zeal, and yet are not carefull to establish & root themselves in faith, which should maintain all the rest, and therefore all their labour hath been in vain, and to no purpose.

Nom. Indeed, Sir, this which you have now said, I have found true by my own experience, for I have laboured & endeavoured to get victory over such corruptions, as to overcome my dulnesse, and to performe

Wards life of faith, p. 19.

Williams seven golden Candlesticks. p. 39. 4.

Wards life of faith, p. 6, 7.

Wards life
of faith. p.
68. 69. 70.

duties with cheerfulnesse, and all in vain.
Evan. And no marvell, for to pray, to meditate, to keep a Sabbath cheerfully, to have your conversation in *heaven*, is as possible for you your self to doe, as for Iron to swim, or for stones to ascend upwards; but yet nothing is impossible to faith, it can naturalize these things unto you; it can make a mole of the earth a *soul* of *heaven*: wherefore, though you have tried all morall conclusions of purposing, promising, resolving vowing, fasting, watching, and self-revenge: yet get you to Christ, and with the finger of faith, *touch but the hem of his garment*, and you shall feel vertue come from him, for the curing of all your diseases: wherefore I beseech you, come out of your self unto Jesus Christ, and apprehend him by faith, as (blessed be God) you see your Neighbour *Neophytus* hath done, and then shall you finde the like loathing of sin, and love to the law of Christ as he now doth: yea, then shall you finde your corruptions dying & decaying daily more and more. as I am confident he shall.

Nee. I but Sir, shall I not have power quite to overcome all my corruptions, and to yeld perfect obedience to the law of Christ, as the Lord knowes, I much desire?

Evan.

Evan. If you could believe perfectly, then should it be even according to your desire, On Gal.p. 173. according to that of *Luther*, if we could perfectly apprehend *Christ*, then should we be free from sinne: But (*alas*) whilst we are here, we know but in part, and so believe but in part; and so receive *Christ* but in part: and so consequently are holy but in part; witness *James* the just, including himself when he saith, *In many things we sin all*; *John* the Faithful and loving Disciple when he saith, 1 Cor. 13. 9. *If we say we have no sinne, we deceive our selves, and the truth is not in us*: yea, and witnesse *Luther*, when he saith, a Christian man hath a body in whose members, as *Paul* saith, *sin dwelleth and warreth*: and albeit he fall not into outward and grosse finnes, as Murther, Adultery, Theft, and such like, yet is he not free from Impatience and murmuring against God; yea, saith he, I feel in my self covetousnesse, lust, anger, Iam. 2, 3. pride and arrogancy, also the fear of death, heaviness, hatred, murmuring, im- 1 Joh. 1. 4. patience, so that you must not look to be quite without sin whilst you remaine in this life: yet this I dare promise you, that as you grow from faith to faith, so shall you grow from strength to strength in all other Graces: wherefore saith Godly Rom. 7. 15 *Hooker*, strengthen this grace of faith, and On Gal.p. 144. strengthen Wards life of faith.p. 149. Souls effectual calling.p. 610.

New co.
p. 144.

Phil. I. 27.

strengthen all; nourish this, & nourish all :
so that if you can attaine to a great mea-
sure of faith, you shall be sure to attain to a
great measure of holinesse, according to
the saying of Doctor *Preston*, he that hath
the strongest faith, he that believeth in
the greatest degree the promise of pardon
and remission of sinnes; I dare boldly
say, he hath the holiest heart and the ho-
liest life; and therefore I beseech you;
*Labour to grow strong in the faith of the Go-
spell.*

Neo. O, Sir, I desire it with all my heart
and therefore I pray you tell me, what you
would have me to doe that I may grow
more strong?

Chof. ser.
p. 72.

Luk. 17. 5.

Rom. 10.
17.

Evan. Why surely the best advice and
councell that I can give you, is to exercise
that faith which you have, and wrastle a-
gainst doubtings, and be earnest with God
in prayer for the encrease of it: forasmuch
faith *Luther*, as this gift is in the hands of
God only, who bestoweth it when, and on
whom he pleaseth, thou must resort unto
him by prayer, and say with the Apostles,
Lord increase our faith; and you must also be
deligent in hearing the Word preached,
for as *faith cometh by hearing*, so is it also in-
creased by hearing, and you must also read
the Word, and meditate upon the free, and

gra-

gracious promises of God; for the promise is the immortall seed, whereby the spirit of Christ begets and increaseth faith in the hearts of all his. And lastly, you must frequent the Sacrament of the Lords supper, and receive it as often as conveniently you can.

Ant. But by your favour, Sir, if faith be the gift of God, and he give it when and to whom he pleaseth, then I conceive that mans using such means will not procure any greater measure of it then God is pleased to give.

Eva. I confesse it is not the means that will either beget or increase faith, but it is the spirit of God in the use of means that doth it, so that as the means will not do it without the spirit, neither will the spirit do it without the means, where the means may be had, wherefore I pray you do not you hinder him from using the means.

Neo. Sir, for mine own part let him say what he will, I am resolved by the assistance of God to be careful & diligent in the use of these means which you have now prescribed, that so by the increasing of my faith I may be the better enabled to subject to the will of the Lord, & so walk as that I may please him; but forasmuch as heretofore he hath endeavored to perswade me to believe
divers

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Christian,
p. 148.

divers points which then I could not see to be true, & therefore could not assent unto them; me thinks I do now begin to see some shew of truth in them, therefore Sir, if you please to give me leave, I will tell you what points they are, to the intent I may have your judgement & direction therein.

I *Evan.* Do so I pray you.

Neo. Why first of all he hath endeavoured to perswade me that a believer is not under the Law, but is altogether delivered from it.

2 That a believer doth not commit sin.

3 That the Lord can see no sinne in a believer.

4 That the Lord is not angry with a believer for his sins.

5 That the Lord doth not chastise a believer for his sins.

6 Lastly, that a believer hath no cause neither to confesse his sins, nor to crave pardon at the hands of God for them, neither yet to fast, nor mourn, nor humble himself before the Lord for them.

Eva. These points which you have now mentioned, have occasioned many needlesse and fruitles disputes, and that because men have either not understood what they have said, or else not declared whereof they have affirmed; for in one sence they may all of them

them be truly affirm'd, and in another sense they may all of them be truly deny'd; wherefore if we could clearly understand the truth, we must distinguish betwixt the law as it is the law of works, and as it is the law of Christ. Now as it is the law of works, it may be truly said, that a believer is not under the law, but is delivered from it according to that of the Apostle, *Rom. 6. 14. Ye are not under the law, but under grace.* And *Rom. 7. 6. but now we are delivered from the law;* and if believers be not under the law, but are delivered from the law, as it is a law of works, then though they sinne, yet doe they not transgresse the law of works; For where no law is, there is no transgression, *Rom. 4. 15.* And therefore saith the Apostle *John*, *whosoever abideth in him, sinneth not*, *1 Joh. 3. 6.* that is (as I conceive) whosoever abideth in Christ by faith, sinneth not against the law of works; and if a believer sin not against the law of works, then can God see no sin in a believer, as a transgression of that law; And therefore it is said, *Numb. 23. 21. He hath not beheld iniquity in Jacob, neither hath he seen perversenesse in Israel.* And again, it is said, *Jerem. 50. 20. At that time the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found.* And in *Cant. 4. 7.* Christ saith

faith concerning his Spouse, Behold, thou art all fair my love, and there is no spot in thee; and if God can see no sin in a believer, then assuredly he is neither angry, nor doth chastise a believer for his sins, as a transgression of that law: and hence it is that the Lord saith concerning his own people that were believers, *Isa. 27. 4. Anger is not in me.* And again *Isa. 54. 9.* the Lord speaking comfortably to his Spouse the Church, saith, *As I have sworne that the waters of Noah, shall no more go over the earth, so have I sworne that I will no more be wroth with thee, nor rebuke thee.* Now if the Lord be not angry with a believer, neither doth chastise him for his sins, as they are any transgression of the law of works, then hath a believer neither need to confesse his sins unto God, nor to crave pardon for them, nor yet to fast nor mourn, nor humble himself for them, as conceiving them to be any transgression of the law, as it is the law of works. Thus you see, that if you consider the law in this sense, then all these points follow; according as you say our friend *Antinomista* hath endeavoured to perswade you; but if you do consider the law, as it is the law of Christ, then they do not so, but quite contrary; for as the law is the law of Christ, it may be truly said, that a believer is under the law, and not delivered

ed from it, according to that of the Apostle,
 1 Cor. 9. 21. *Being not without law to God,
 but under the law to Christ*; And according
 to that of the same Apostle, Rom. 3. 31. *Do
 we then make void the law through faith? God
 forbid; yea by faith we establish the law.* And
 if a believer be under the law, and not de-
 livered from it, as it is the law of Christ,
 then if he sin, he doth thereby transgresse
 the law of Christ; and hence I do conceive
 it is, that the Apostle John saith, both con-
 cerning himself and other believers, 1 Joh.
 1. 8. *If we say we have no sinne, we deceive our
 selves, and the truth is not in us*; and so saith
 the Apostle James, Chap. 3. 2. *In many things
 we offend all, and if a believer transgresse the
 law of Christ, then doubtlesse he seeth it;*
 for it is said, Prov. 5. 21. *That the waies of
 man are before the eyes of the Lord, and he pon-
 dereth all his doings.* And in Heb. 4. 13. it
 is said, *All things are naked and open unto the
 eyes of him with whom we have to doe*; And if
 the Lord doth see the sins that a believer
 doth commit against the Law, as it is the
 Law of Christ, then doubtlesse he is angry
 with them; for it is said. Psa. 106. 40. *That
 because the people went a whoring after their own
 inventions, therefore was the wrath of the Lord
 kindled against his people, insomuch that he ab-
 horred his own inheritance*: and in Deut. 1. 37.

Moses

Ball on
the cov.p.
41.

Moses saith concerning himself, *The Lord was angry with him.* And if the Lord be angry with a believer for his transgressing the Law of Christ, then assuredly (if need be) he will chastise him for them; for it is said concerning the seed and children of Jesus Christ, If they forsake my law, and walke not in my judgements, then will I visit their transgressions with the rod, and their iniquities with stripes: and in 1 Cor. ii. 30. it is said concerning believers; For this cause (namely their unworthy receiving of the Sacrament) many are weak and sickly among you, and many sleep. And if the Lord be angry with believers, and do chastise them for their sins, as they are a transgression of the law of Christ, then hath a believer cause to confess his sins unto the Lord, and to crave pardon for them, yea, and to fast and mourn, and humble himself for them, as conceiving them to be a transgression of the law of Christ.

And now my loving neighbour Neophytus, I pray you to consider seriously of these things, and learn to distinguish aright betwixt the law, as it is the law of works, and as it is the law of Christ, and that in effect and practice, I mean in heart and conscience.

Neo. Sir, It is the unfained desire of my heart, so to do, and therefore I pray you give me some direction therein.

Evan.

Evan. Surely, the best directions that I can give you is, to labour truly to know, and firmly to believe, that you are not now under the Law, as it is the Law of works; and that you are now under the Law, as it is the Law of Christ: and that therefore you must neither hope for what the Law of works promiseth, in case of your most exact obedience; nor fear what it threatneth, in case of your most imperfect and defective obedience: and yet you may both hope for what the law of Christ promiseth, in case of your obedience, and are to fear what it threatneth, in case of your disobedience.

Neo. But Sir, What be these promises and threatnings? And first, I pray you tell me what it is that the Law of works promiseth?

Evan. The law of works, or which is all one (as I have told you) the Covenant of works promiseth justification and eternall life, to all that yeeld perfect obedience thereunto: and this you are not to hope for, because of your obedience. And indeed to say as the thing is, you being dead to the law of works, can yeeld no obedience at all unto it; for how can a dead wife yeeld any obedience to her husband? And if you can yeeld no obedience at all unto it,

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what

what hope can you have of & reward for your obedience? nay, let me tell you more, Iesus Christ the Son of God hath purchased both justification and eternall life, by his perfect obedience to the law of works, and hath freely given it to you, as it is written *Acts 13. 39.* *By him all that believe are justified from all things, from which ye could not be justified by the Law of Moses: And verily, verily, saith our Saviour, He that believeth in me hath everlasting life,* John 6. 47.

Neo. And I pray you, Sir, what doth the law of works threaten, in case of mans disobedience unto it?

Evan. Why, the penalty which the law of works in that case threatneth, is condemnation, & death eternall; and this you have no cause at all to fear, in case of your most defective obedience, for no man hath any cause to fear the penalty of that law which he lives not under; surely a man that liveth under the lawes of *England*, hath no cause to fear the penalties of the lawes of *Spain* or of *France*; even so you that now live under the Law of Christ, have no cause to fear the penalty of the Law of works: Nay, the law of works is dead to you, and therefore you have no more cause to fear the threats thereof, then a living

ving wife hath to fear the threats of her dead husband, nay, then a dead wife hath to fear the threats of a dead Husband; Nay, let me say yet more, *Jesus* Christ by his condemnation, and death upon the Cross, hath delivered you, and set you free from condemnation, and eternal death, as it is written, *Rom. 8. 1. There is therefore now no condemnation to them that are in Christ Iesus: and saith Christ himself, John 11. 26. Whosoever liveth and believeth in me, shall never die.*

And thus you see your freedome and liberty from the law, as it is *the law of works*; and that you may be the better enabled to stand fast in this liberty, wherewith Christ hath made you free; beware of conceiving that the Lord now stands in any relation towards you, or will any way deal with you as a man under that law; so that if the Lord shall be pleased hereafter to bestow upon you a great measure of faith, whereby you shall be enabled to yeeld an exact & perfect obedience to the mind & will of God, then beware of conceiving, that the Lord looks upon it as obedience to the law of works, or will in any measure reward you for it, according to the promises of that law; and if in case at any time hereafter you be by reason of the weaknesse of your Faith

and strength of temptation drawn aside & prevaileth with, to iwerve from the minde and will of the Lord, then beware of conceiving, that the Lord sees it as any transgression of the law of works; for, if you cannot transgresse that law, then it is impossible the Lord should see that which is not: And if the Lord can see no sin in you as a transgression of the *law* of works, then it is impossible that he should either be angry with you, or correct you for any sin, as it is a transgression of that law; no, to speak with holy reverence (as I said before) the Lord cannot by vertue of the Covenant of works, either require *any* obedience of you or give you an angry *look*, or an *angry word*, much lesse threaten and afflict you for any disobedience to that Covenant. And therefore, whensoever your conscience shall tell you, that you have broken any of the ten Commandments, do not conceive that the Lord looks upon you as an *angry Judge*, armed with justice against you, much lesse do you fear that he will execute his Justice upon you, according to the penalty of that Covenant, in unjustifying of you, or depriving you of your heavenly inheritance, & giving you your portion in hel fire; no assure your self, that your God *in Christ*, will never unson you, nor unpouse you: no, nor yet

yet as touching your justification, and eternall salvation, will he love you ever a whit the lesse, though you commit never so many or great sins ; for this is a certain truth, that as no good, either in you, or done by you, did move him to justify you, and give you eternall life ; so no evil in you, or done by you can move him to take it away from you, being once given. And therefore believe it man, whilst you live, *That as the Lord first loved you freely, so will he hereafter heal your back-slidings, and still love you freely,* Hos. 14. 4. *yea, He will love you unto the end,* Joh. 13. 1. And although the Lord doe expresse the fruits of his anger towards you in chastising and afflicting of you; yet do not you imagine that your afflictions are penall, proceeding from hatred, and vindicative justice, and so as payments and satisfactions for sins, and so as the beginning of eternal torments in hell, for you, being (as you have heard) freed from the law of works, & so consequently from sinning against it, must needs likewise be freed from all wrath, anger, miseries, calamities, afflictions ; yea, and from death it self, as fruits and effects of any transgression against that Covenant.

And therefore you are never to confesse
P 3 your

your sins unto the Lord, as though you conceived them to have been committed against the law of works, and so making you liable to Gods everlasting wrath and hell fire; neither must you crave pardon and forgiveness for them, that thereupon you may escape that penalty, neither doe you either fast, or weep, or mourn, or humble your self, out of any conceit that you shall thereby satisfie the justice of God, and appease his wrath, either in whole, or in part, and so escape his everlasting vengeance; for if you be not under the law of works, & if the Lord see no sin in you as a transgression of that law, and be neither angry with you, nor doth afflict you; for any sin as it is a transgression of that law, then consequently you have no need either to confesse your sins, or crave pardon for them, or fast, or weep, or mourn, or humble your self for your sins, as conceiving them to be any transgression of the Law of works.

Neo. Well, Sir, you have fully satisfied me in this point, and therefore I pray you proceed to shew what is that reward which the law of Christ promiseth, which you said I might hope for in case of my obedience thereunto?

Evan. Why, the reward (which I conceive)

ceive) the law of Christ promiseth to believers, & which they may hope for, answerably to their obedience to it, is a comfortable being, in the injoyment of sweet communion with God in Christ, even in the time of this life, and a freedome from afflictions both spiritual & corporal, so far forth as they are fruits and effects of sin, as it is any transgression of the law of works: for you know, that so long as a child doth yeeld obedience to his fathers commands, and doth nothing that is displeasing to him, if he love his child, he will carry himself lovingly and kindly towards him, and suffer him to be familiar with him, and will not whip nor scourge him for his disobedience; even so, if you unfeignedly desire, and endeavour to be obedient unto the minde and will of your loving Father in Christ, in doing that which he commands, and in avoiding that which he forbids, both in your generall and particular calling, and that to the end that you may please him; Then answerably as you do so, your Father will smile upon you, when you shall draw near to him in praier, or any other of his own Ordinances, and manifest his sweet presence, and loving favour towards you, and exempt you from all outward calamities, except

except in case of triall of your faith and patience, or the like ; as it is written, 2 Chron. 15.2. *The Lord is with you, whilst ye are with him, and if ye seek him he will be found of you.* And so the Apostle James saith Jam.4. 8. *Draw nigh to God, and he will draw nigh to you.* And, O, saith the Lord, that my people had Psal.81.13. bearkened unto me, and Israel had walked in my waies, he should have fed thee with the finest of the Wheat, and with Honey out of the Rock should I have satisfied thee. And this may suffice to have shewed you what you may hope for answerable to your obedience to the law of Christ.

Nes. Then Sir, I pray you proceed to shew what is the penalty which the law of Christ threatneth, and which I am to fear, if I transgresse the Law?

Evan. The penalty which the Law of Christ threatneth to you, if you transgresse the Law of Christ, & which you are to fear, is the want of near and sweet communion with God in Christ, even in the time of this life, and a liableness to all temporal afflictions, as fruits and effects of the transgressing of that law:

Wherefore whensoever you shall hereafter transgresse any of the ten Commandments, you are to know that you have thereby transgressed the law of Christ, and that the

the Lord sees it, and is angry with it, with a fatherly anger, and (if need be) will chastise you, either with temporal or spiritual afflictions, or both, and this your heavenly Father will do, in love to you, either to bring your sins to remembrance, as he did the sins of *Iosephs* brethren, and as the widow of *Zerephta* confesseth concerning herself, or else to purge and take away your sins, according to that which the Lord saith, *Isa: 27. 9.* By this therefore shall the iniquity of *Iacob* be purged, and this is all the fruit, even the taking away of sinne; for indeed saith *M. Culverwell*, afflictions through Gods blessing are made speciall means to purge out that sinfull corruption, which is still in the nature of believers, and therefore are they in Scripture most aptly compared to medicines, for so they are indeed to all Gods children, most soveraign medicines to cure all their spiritual diseases; and indeed we have all of us great need thereof, for as *Luther* truly saith, we are not yet perfectly righteous; for whilst we remain in this life, sin dwelleth still in the flesh, & this remnant of sin, God purgeth, wherefore saith the same *Luther* in another place, when God hath remitted sinnes, and received a man into the bosome of grace, then doth he lay on him all kinde of afflictions, and doth

1 Pet. 1. 6.

Gen 42.

20.

1 King. 17

18.

Of Faith,
p. 30, 31.

On Gal. p.
66.

- doth scour & renew him from day to day: and to the same purpose Tyndal truly saith, If wee look on the flesh, and into the law, there is no man so perfect that is not found a sinner, nor no man so pure, that hath not need to be purged; and thus doth the Lord chastise believers, to heal their natures, by purging out that corruption that remains therein. And therefore whensoever you shall hereafter feel the Lords chastising hand upon you; let it move you to take the Prophet *Jeremiabs* counsel, that is, *To search and try your waies, and turn unto the Lord, and confesse your sins unto him, saying with the Prodigal, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.* And beg pardon and forgiveness at his hands, as you are taught in the fifth petition of the Lords Prayer, *Mat. 6. 12.* yet do not you crave pardon and forgiveness at the hands of the Lord, as a malefactor doth at the hands of a Judge, that feareth condemnation, and death, as though you had sinned against the law of works, and therefore feared hell and damnation, but do you beg pardon and forgiveness, as a childe doth at the hands of his loving father, as feeling the fruits of his fatherly anger, in his chastising hand upon you, and as fearing the continuance & augmentation
- Jer. 3. 40.
- Luk. 15. 21

of the same, if *your sin* be not both pardon-
ed and subdued, and therefore do you also
beseech your loving Father to subdue your
iniquities, according to his promise, *Mic. 7.*
19. And if you find not that the Lord hath
heard *your prayers*, by your feeling your in-
iquities *subdued*, then joyn with your prai-
ers, fasting and weeping, if you can, that so
you may be the more seriously *humbled* be-
fore the Lord, and more fervent in prayer:
and this, I hope, may be sufficient to have
shewed you what is the penalty which the
law of Christ threatneth.

Neo. O but Sir, I should think my self a
happy man, if I could be so obedient to the
law of Christ, that he might have no need
to inflict this penalty upon me.

Evan. You say very well, but yet whilst
you carry this *body* of sin about you, do the
best you can, there will be need that the
Lord should now and then give you some
fatherly corrections; but yet this let me tel
you, the more perfect your obedience is,
the fewer lashes you shall have: *For the*
Lord doth not afflict willingly, nor grieve the chil-
dren of men, Lam. 3. 33. And therefore
according to my former exhortation, and
your resolution, be *carefull* to exercise your
faith, and use all means to increase it, that
so it may become *effectuall working by love.*

1 Thes. 1. 3
Gal. 5. 6.

For

for according to the measure of your faith will be your true love to Christ, & to his Commandments; and according to your love to them, will be your delight in them, and your aptnes and readines to do them. And hence it is that Christ himself saith, *Jo.*

1 Joh. 5. 3. 14, 15. *If ye love me, keep my Commandments: And this is the love of God, saith that loving Disciple, that we keep his Commandments, & his Commandments are not grievous; nay the truth is, if you have this love in your heart, it will be grievous unto you, that you cannot keep them as you would. O if this love do abound in your heart, it will cause you to say with godly Joseph, in case you be tempted as he was, How can I do this great wickednesse, and so sin against God? How can I doe that which I know will displease so gracious a Father, and so mercifull a Saviour? No, I will not doe it; no, I cannot do it; Psal. 40. 8.* no, you will rather say with the Psalmist, *I delight to do thy will, O my God, yea, thy law as within my heart.*

Nay, let me tell you more, if this love of God in Christ, be truly, and in any good measure rooted in your heart, then though the chastising hand of the Lord be not upon you; nay, though the Lord do no way expresse any anger towards you, yet if you do but consider the Lords waies towards you,
an l

and your waies towards him, you will
 mourn *with* a Gospel-mourning, reasoning
 with your self after this manner; And was
 I under the law of works by nature, and so
 for every transgression against any of the
 ten Commandments made liable to ever-
 lasting damnation; and am I now through
 the free mercy and love of God in Christ,
 brought under the Law of Christ, and so
 subject to no other penalty for my trans-
 gressions, but fatherly and loving chastise-
 ments, which tend to the purging out of
 that sinfull corruption that is in me: O
 what a loving father is this! O what a gra-
 cious Saviour is this! O what a wretched
 man am I to transgresse the laws of such a
 good God as he hath been to me! O the
 due consideration of this, will even as it
 were melt your heart, and cause your eyes
 to drop with the tears of godly sorrow;
 yea the due consideration of these things
 will cause you to *loath your self in your own*
sight for your transgressions; yea, not only to
 loath your self for them, but also to
 leave them; saying with Ephraim, *What have*
I to doe any more with Idols, and to cast them
away as a menstruous cloth, saying unto them,
Get ye hence; And truely you will desire
 nothing more, then that you might so live,
 as that you might never sinne against the
 Lord

Ezek. 36.
31.

Hos. 14. 8.
Isa. 30. 22.

Lord any more. And this is that goodnesse of God which, as the Apostle saith, leadeth to repentance: yea, this is that goodnesse of God which will lead you to a free obedience: so that if you do but apply the goodnesse of God in *Christ* to your soul, in any good measure, then will you answerably yeeld obedience to the law of *Christ*; not only without having respect either to what the law of works either promiseth or threatneth, but also without having respect to what the law of *Christ* either promiseth or threatneth: you will do that which the Lord commandeth, only because he commandeth it, and to the end that you may please him: and you will forbear what he forbids, only because he forbids it, to the end you may not displease him. And this obedience is like unto that, which our Saviour exhorteth his Disciples unto, *Mat. 10. 8.* saying, *Freely you have received, freely give*: and this is to serve the Lord without fear of any penalty which either the law of works or the Law of *Christ* threatneth, in belinesse and righteousnesse, all the daies of your life, according to that saying of *Zecharias, Luke 1. 74. 75.* And this is to passe the time of your sojurnning here, in fear, to offend the Lord by sinning against him, as the Apostle *Peter* exhorts, *1 Pet. 1. 17.* yea and this is to serve God

God acceptably, with reverence and godly fear; as the Author to the *Hebrews* exhorts *Heb.* 12. 28. And thus my dear friend *Neophytus*, I have indeavoured according to your desire, to give you my judgement and direction in these points.

Neo. And truly, Sir, you have done it very effectually, the Lord in able me to practise according to your direction.

N. m. Sir, In this your answer to his question, you have also answered me, and given me full satisfaction in divers points, about which my friend *Antinomista* & I have had many a wrangling fit: for I used to affirm with tooth and nail (as men use to say) that *believers are under the law, and not delivered from it, and that they do sinne, and that God sees it, and is angry with them, and doth afflict them for it, & that therefore they ought to humble themselves, & mourn for their sins, and confesse them, and crave pardon for them; and yet truly I must confesse, I did not understand what I did, nor whereof I affirmed; and the reason was, because I did not know the difference betwixt the law, as it is the law of works, and as it is the law of Christ.*

Ant. And believe me Sir, I used to affirm as earnestly as he, That Believers are delivered from the law, and therefore do not sinne, and therefore God can see no sinne in them, and

and therefore is neither angry with them, nor doth afflict them for sin, and therefore they have no need either to humble themselves, or mourn, or confesse their sins, or beg pardon for them, the which I believing to be true, could not conceive how the contrary could be true also, but now I plainly see, that by means of your distinguishing betwixt the Law, as it is the law of works, and as it is the law of Christ; there is a truth in both, & therefore friend *Nomista*, whensoever either you or any man else, shal hereafter affirm, that Believers are under the law, and doe sin, and God sees it, and is angry with them, and doth chastise them for it, and that they ought to humble themselves, mourn, weep, and confesse their sins, and beg pardon for them; if you mean only as they are under the law of Christ, I will agree with you, and never contradict you again.

Nom. And truly friend *Antinomista*, if either you or any man else shall hereafter affirme, that believers are delivered from the law, and do not sin, and God sees no sin in them, nor is angry with them, nor afflicts them for their sins, and that they have no need either to humble themselves, mourn, confesse, or crave pardon for their sins; if you mean it only as they are not under the law

law

law of works, I will agree with you, and never contradict you again.

Evan. I rejoyce to hear you speak these words each to other, and truly now I am in hope that you two will come back from both your extremes, and meet my neighbour *Neophytus* in the golden Mean, having as the Apostle saith, *the same love, being of one accord, and of one mind.*

Nom. Sir, for my part, I thank the Lord, I do now plainly see that I have erred exceedingly, in seeking to be justified as it were by the works of the law, & yet could I never be perswaded to it before this day, nor indeed should not have bin perswaded to it now, had not you so plainly & fully handled this threefold law: and truly Sir, I do now unfainedly desire to renounce my self, & all that ever I have done, and by faith to adhere onely to Jesus Christ, for now I see that hee is all in all. O that the Lord would enable me so to do! and I beseech you Sir, pray for me.

Ant. And truly Sir, I must needs confesse that I have erred as much on the other hand, for I have bin so far from seeking to be justified by the works of the law, that I have neither regarded Law nor works; but now I see mine error, I purpose (God willing) to reform it.

Q

Evan.

The Marrow of

Evan. The Lord grant that you may
But how do you neighbour *Neophytus*, for
me thinks you look very heavily?

Neo. Truly Sir, I was thinking of that
place of Scripture, where the Apostle ex-
horts us, *to examine our selves whether we be in*
a Co. 13. 5. *the faith or no*: where by it seems to me, that
a man may think he is in the faith, when
he is not: therefore, Sir, I would gladly hear
how I may be sure that I am in the faith.

Eva. I would not have you to make any
question of it, since you have grounded
your faith upon such a firm foundation as
will never fail you, for the promise of God
in *Christ* is of a tried truth, and never yet
failed any man, nor ever will: therefore I
would have you to close with *Christ* in the
promise, without making any question
whether you are in the faith or no, for
there is an assurance which ariseth from
the exercise of faith, by a direct act, and that is
when a man by faith directly laies hold upon
Christ, and concludes assurance from thence.

Neo. Sir, I know that the foundation
whereon I am to ground my faith remain-
eth sure, and I think I have already built
thereon: but yet because I conceive a man
may think he hath done so, when he hath
not; therefore would I faine know how
I may be assured that I have done so?

Evan.

Evan. Well, now I understand you what you mean, it seems you do not want a ground for your believing, but for your believing that you have believed.

Neo. Yea indeed, that is the thing I want.

Evan. Why, the next way to find out and know this, is to look back and reflect upon your own heart, and consider what actions have passed through there; for indeed, this is the benefit that a reasonable soul hath, that it is able to return upon it self, to see what it hath done, which the soul of a beast cannot do. Consider then I pray you that you have bin convinced in your spirit that you are a sinfull man, and therefore have feared the Lords wrath, and eternal damnation in hell. And you have been convinced that there is no help for you at all in your selfe, by any thing that you can do; and you heard it plainly proved, that Jesus Christ alone, is an all-sufficient help. And the free and full promise of God in Christ hath been made so plain and cleare to you, that you had nothing to object why Christ did not belong to you in particular; and you have perceived a willingness in Christ to receive you, and to imbrace you as his beloved Spouse; and you have thereupon consented and resolved to take Christ, and to give your selfe

*D. Presb. of
faith p. 84.*

unto him whatsoever betides you: and I am perswaded you have thereupon felt a secret perswasion in your heart, that *God in Christ* doth bear a love to you, and answerably your heart hath been inflamed towards him in love again; manifesting it selfe in an unfained desire to be obedient, and subject to his will in all things, and never to displease him in any thing. Now tell me, I pray you (and that truly) whether you have not found these things in you, as I have said?

Neo. Yea indeed, I hope I have in some measure.

Evan. Then I tell you truly, you have a sure ground to lay your believing, that you have believed upon: and as the Apostle *John* saith, hereby you may know that you are of *Joh. 3. 19.* the truth, and may assure your heart thereof before God.

Neo. Surely Sir, this I can truly say, that heretofore, when I have thought upon my sins, I have conceived of God and Christ as of a wrathful judge, that would condemn all unrighteous men to eternal death; and therefore when I have thought upon the day of judgement and hel-torments, I have even trembled for fear, and have as it were even hated God. And though I have laboured to become righteous, that I might escape

escape his wrath, yet all that I did, I did it unwillingly. But since I have heard you make it so plain, that a sinner that sees and feels his sins, is to conceive of God, as of a mercifull, loving and forgiving Father in Christ; that hath committed all judgement to his Son, who came not to condemn men, but to save them. Me thinks I do not now fear his wrath, but do rather apprehend his love towards me; whereupon my heart is inflamed towards him with such love, that me thinks I would willingly do or suffer any thing, that I knew would please him, and woul rather chuse to suffer any misery, then I would do any thing that I knew were displeasing to him.

Evan. We read in the seventh Chapter of Saint *Lukes* Gospel, that when that sinfull, yet believing woman, did manifest her faith in Christ, By her love to him in washing his feet with her tears, and wiping them with the hairs of her head, ver, 38. He said unto *Simon* the Pharisee, ver. 47, I say unto thee, her sinnes which are many are forgiven her, for she loved much; even so I may say unto you *Nomista*, in the same words, concerning our neighbour *Neophytus*. And to you your self *Neophytus*, I ver. 48. 50 say; as Christ said unto the woman, Thy sins are forgiven thee, thy faith hath saved thee. Go in peace.

Q3

Ant.

The Marrow of

Ant. But I pray you, Sir, is not this his reflecting upon himself to find out a ground to lay his believing that he hath believed upon, a turning back from the covenant of grace, to the covenant of works, and from Christ to himself?

Evan. Indeed, if he should look upon these things in himself, and thereupon conclude, that because he hath done thus, God hath accepted of him, and justified him, and will save him, and so make them the ground of his believing, this were to turn back from the covenant of grace to the covenant of works, & from Christ to himself. But if he look upon these things in himself, & thereupon conclude, that because these things are in his heart, Christ dwells there by faith, and therefore he is accepted of God, and justified, and shall certainly be saved, and so make them an evidence of his believing, or the ground of his believing that he hath believed; this is neither to turn back from the covenant of grace, to the covenant of works, nor from Christ to himself; so that these things in his heart, being the daughters of faith, and the off-spring of Christ, though they cannot at first produce or bring forth their mother, yet may they in time of need nourish her.

Goodwin,
Christ set
forth p 2.

Nom. But I pray you Sir, are there not other

ther things besides these that he saith, he finds in himself that a man may look upon as evidences of his believing (or as you call them) as grounds to believe that he hath believed?

Evan. Yea indeed, there are divers other effects of faith, which if a man have in him truly, he may look upon them as evidences that he hath truly believed; and I will name three of them unto you.

Wherof the first is, when a man truly loves the word of God, and makes a right use of it. And this a man doth, first when he hungers and thirsts after the Word, as after the food of his soul, desiring it at all times even as he doth his appointed food, *Iob 23. 12.*

Secondly, when he desires and delights to exercise himself therein day and night, that is constantly, *Pf. 1. 2.*

Thirdly, when he receives the word of God, as the word of God, and not as the word of man, setting his heart in the time of [hearing] or reading it, as in God presence and being affected with it, as if the Lord himself should speak unto him, being most affected with that ministry, or that portion of Gods word which sheweth him his sins, and searcheth out his most secret corruptions, denying his own reason and affections, yea, and his profits and pleasures in any thing when the Lord shal require it of him.

Q 4

Fourth-

Fouthly, this a man doth when he makes the word of God to be his chief comfort in the time of his afflictions, finding it at that time to be the main stay and solace of his heart.

- 1 Joh. 5. 1. The second evidence is, when a man truly loves *the children of God*, that is, all godly and religious persons, above all other sorts of men; and that is, when he loves them not for carnal respects, but for the *graces of God* which he seeth in them. And when he delights in their *society & company*, and makes them his only *companions*, *Psal. 119. 63* and when his wel-doing (to his power) extends it self to them, in being pittiful and tender-hearted towards them, and in gladly receiving of them, and communicating to their necessities with a ready minde, and when he hath not the glorious faith of Christ, in respect of persons, *Iam. 2. 12.* but can make himself equall to them of the lower sort, *Rom. 12. 16.* and when he loves them at all times, even when they are in adversity, as poverty, disgrace, sickness, or otherwise in misery.
- 2 Joh. 1. 2. *sa. 16. 3.*
- 3 Joh. 1. *Phil. 7.*
- 1 Joh. 3. 17

The third evidence is, when a man can truly love his enemies, and that he doth when he can pray heartily for them; and forgive them their particular trespasses against him, being more grieved for that they have

have sinned against God, then for that they have wronged him; and when he can forbear them, and yet could be revenged of them, either by bringing shame or misery upon them, 1 Pet. 3. 9. Rom. 12. 14. and when he strives to overcome their evil with *goodnes*, being willing to help them, and relieve them in their misery, and to doe them any good in soul or body. And lastly, when he can freely and willingly acknowledge his enemies just praise, even as if he were his dearest friend.

Neo. But Sir, I pray you let me ask you one *question* more touching this *point*, and that is; Suppose, that hereafter I should see *no outward evidences*; and question whether I had ever any true *inward evidences*, and so whether ever I did truly *believe* or no: What must I do then?

Evan. Indeed it is possible you may come to such a condition, and therefore you doe wel to provide aforehand for it. Now then, if ever it shall please the Lord to give you over to such a condition; first, let me warn you to take heed of forcing and constraining your self to yeeld obedience to Gods Commandments, to the end you may so get an *evidence of faith* again, or a ground to lay your believing, that you have believed upon, and so forcibly to hasten your assurance before

M. Cotton
of New
England,
in his thir-
teenth
Quest.

Poor
doubting
Christian,
p. 37.

Goodwins,
Childe of
light. p.
194.

Hof. 1 4.3.
Luk. 8. 15.

before the time ; for though this be not to turn quite back to the covenant of works : (for that you shal neverdo) yet it is to turn aside towards that covenant, as *Abraham* did, who after that he had long waited for the promised seed, though he was before justified by believing the *free promise* ; yet for the more speedy satisfying of his faith, he turned aside to go in unto *Hagar*, who was (as you have heard) a type of the covenant of works: so that you see this is not the right way: but the right way for you in this case to get your assurance again is, when all other things fail, to look to *Christ*; that is, go to the word and promise, and leave off, and cease a while to reason about the truth of your faith, and set your heart on work to believe, as if you had never yet done it; saying in your heart, well Satan, suppose my faith hath not been true hitherto, yet now will I begin to endeavour after true faith : and therefore, *ô Lord*, here I cast my self upon thy mercy afresh, *For in thee the fatherless find mercy*: thus, I say, hold to the *Word*, go not away, but keep you here, and you shall bring forth fruit with patience.

Neo. Well Sir, you have fully satisfied me concerning that point, but as I remember it followeth in the same verse, *Know ye* 2 COR. 3. 5 *not your own selves, how that I Iesus Christ is in you except*

except ye be reprobates : wherefore I desire to hear how a man may know that *Iesus Christ* is in him?

Evan. Why, if Christ be in a man, he lives in him, as saith the Apostle, *I live not, but Christ liveth in me.*

Neo. But how then shall a man know that Christ lives in him?

Evan. Why, in what man soever Christ lives according to the measure of his faith, he executes his threefold Office in him, viz. his Prophetical, Priestly, and Kingly Office.

Neo. I desire to hear more of this threefold Office of Christ, and therefore, I pray you Sir, tell me, first, how a man may know that Christ executes his Prophetical Office in him?

Evan. Why, so farre forth as any man heares and knowes that there was a Covenant made betwixt God, and all man-kinde in *Adam*, and that it was an equal covenant, *Job 5. 27.* and that Gods justice must needs enter upon the breach of it, and that all man-kinde for that cause were liable to eternall death and damnation, so that if God had condemned all man-kinde, yet had it been but the sentence of an equall and just Judge, seeking rather the execution of his justice, then mans ruine and destruction, and thereupon

upon takes it home, and applies it particularly to himself, and so is convinced, that he is a *miserable, lost, and helples man*; I say, so far forth as a man doth this, *Christ* executes his Prophetical Office in him, in teaching him, and revealing unto him the Covenant of works. And so far forth as any man hears and Knows that God made a Covenant with *Abraham*, and all his beleiving seed in *Iesus Christ*, offering him freely to all, to whom the sound of the Gospel comes, and giving him freely to al that receive him by faith, and so justifies them, and saves them eternally, and thereupon hath his heart opened to receive his truth, not as a man taketh an object, or a theological point into his head, whereby he is only made able to discourse, but is an habituall and practicall point, receiving it into his heart, by the faith

Phil. 1. 27 of the Gospel, and applying it to himself, and laying his eternal state upon it, and so setting to his seal, *That God is true*: I say so far forth as a man doth this, *Christ* executes his Prophetical Office in him, in teaching him and revealing to him, the covenant of grace, and so farre forth as any man heares and

1 Theſ. 4. 3 knows, *That this is the will of God, even his sanctification, &c.* And thereupon concludes, that it is his duty to endeavour after it: I say, so far forth as a man doth this, *Christ* executes

cutes his prophetical office in him, in teaching and revealing his law to him: and this I hope, is sufficient for answer to your first question.

Neo. I pray you Sir, in the second place, tel me how a man may know that Christ executes his priestly office in him ?

Eva. Why so far forth as any man hears and knows that *Christ hath given himselfe as that only absolute and perfect sacrifice,* for the sins of believers, and join'd them unto himself by faith, and himself unto them by his spirit, and so made them one with him and *is now entred into Heaven it selfe, to appeare in the presence of God for them :* and hereupon is emboldned to go immediately to God in prayer, as to a Father, and *meet him in Christ* and present him with Christ himself, as with a Sacrifice without spot or blemish, I say so far forth as any man doth this, *Christ* executes his priestly office in him. Heb. 9. 26.

Neo. But Sir, would you have a believer to go immediately unto God, how then doth *Christ* make intercession for us at Gods right hand ? as the Apostle saith he doth, *Rom. 8. 34.*

Eva. It is true indeed, Christ as a publick person, representing all believers. appears before God his Father, and willeth according to both his natures, and desireth as he Perkins
on the
Creed, p.
359.

he is man, that God would for his satisfaction sake, grant unto them, whatsoever *they aske according to his will*. But yet you must go immediatly to God in prayer, for all that, you must not pitch your prayers upon Christ and terminate them there, as if he were to take them and present them to his Father, but the very presenting-place of your prayers must be God himself in Christ, neither must you conceive as though Christ the Son were more willing to grant your request then God the Father. For whatsoever Christ willeth, the same also the Father (being *well-pleased with him*) willeth in Christ, therefore I say, and no where else, must you expect to have your petitions granted, and as in Christ and no place else, so for Christs sake and nothing else: and therefore I beseech you to beware you forget not Christ, when you goe unto the Father to beg any thing which you desire, either for your self or others, especially when you desire to have any pardon for sin, you are not to thinke that when you join with your prayers, *fasting, weeping, and afflicting of your self*, that for so doing, you shall prevail with God to hear you, and grant your petitions, no, no, you must meet God in Christ, and present him with his sufferings, your eye, your mind, and all your confidence, must be therein
and

and in that be as confident as possible you can, yea, expostulate the matter, as it were, with God the Father, and say, Loe, here is the person that hath well deserved it, here is the person that wills and desires it, in whom thou hast said, *Thou art well pleased*; yea, here is the person that hath paid the debt, and discharged the bond for all my sins, and therefore, O Lord! now it standeth with thy justice to forgive me: and thus if you doe, why then you may be assured that *Christ executes his priestly office in you.*

Neo. I pray you, Sir, in the third place, shew me how a man may know that Christ executes his Kingly Office in him?

Evan. Why so far forth as any man hears and knowes, *That all power is given unto Christ both in Heaven and in Earth*, both to vanquish and overcome all the lusts and corruptions of Believers, and to write his law in their hearts, and hereupon takes occasion to go unto Christ, for the doing of both in him, I say, so far forth as he doth this; why Christ executes his Kingly Office in him. Mat. 28. 18

Neo. Why then, Sir, it seems that the place where Christ executes his kingly office, is in the hearts of believers?

Evan. It is true indeed, for Christs kingdom is not temporal or secular over the natural lives, or civil negotiations of men but Reynolds
on Psalme
110. p. 9.
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his *kingdome* is *spirituall* and *Heavenly* over the souls of men, to awe & over-rule the hearts, to captivate the affections, to bring into obedience the thoughts, and to subdue and pull down strong holds; for when our father *Adam* transgressed, he, & we all of us forsook *God*, & chose the *diuel* for our lord and king, so that every mothers childe of us are by nature under the government of *satan*, & he rules over us, til *Christ* come into our hearts & *dispossesseth* him according to the saying of *Christ* himself, *Luke 11. 20. 21. when a strong man arm'd keeps the palace, his goods are in peace*, that is, saith *Calvin*, *Satan* holdeth them that are in subjection to him in such bonds and quiet possession, that he rules over them without resistance: But when *Christ* comes to dwell in any mans heart by faith, according to the measure of faith, he dispossesseth him, and seats himself in the heart, & roots out and pulls down all that withstands his government there, and as a valiant *Captain* he stands upon his guard, & enables the soul to gather together all its forces and powers to resist and withstand all its, and his enemies; and so set it self in good earnest against them, when they at any time offer to return again; & he doth especially enable the soul to resist, & set it self against the principall enemy

Harmony
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enimy, even that which doth most oppose Christ in his government, so that whatsoever lust or corruption is in a believers heart or soul as most predominant, Christ doth inable him to take that into his mind, and to have most revengefull thoughts against it, and to make complaints to him against it, and to desire power and strength from him against it, and all because it most withstands the government of Christ, and is the rankest traitor to Christ, so that he useth all the means he can, to bring it before the judgement-seat of Christ, and there he calls for justice against it; saying, O Lord Jesus Christ here is a rebel and a traitor, that doth withstand thy Government in me, wherefore I pray thee come and execute thy Kingly office in me, and subdue it; yea, vanquish and overcome it, wherupon Christ gives the same answer that he did to the Centurion, *Goe thy way, and as thou hast believed, so be it done unto thee.* Mat. 8. 13

And as Christ doth thus suppress all other Governours but himself in the heart of a believer, so doth he race out and deface all other laws, and writes his own there, according to his promise, *Jer. 31. 33.* and makes them pliable and willing to doe and suffer his will, and that because it is his will, so that the mind and will of Christ, laid down,

M. Caryl at
Blackfri.

in his word, and manifested in his works, is not only the *rule of a believers obedience*, but also the *reason* of it ; as I once heard a godly Minister say in the *Pulpit* : So that he doth not only do that which is Christs will, but he doth it, because it is his will.

O that man which hath the law of Christ written in his heart, according to the measure of it, he reads, he hears, he praises, he receives the *Sacrament*, he keeps the *Lords-day* holy, he exhorts, he instructs, he confers and doth all the duties that belong to him in his general calling, because he knowes it is the minde and will of Christ he should doe so ; yea, he patiently suffers, and willingly undergoes afflictions for the cause of Christ, because he knows it is the will of Christ yea such a man doth not onely yield *obedience*, and perform the duties of the first Table of the law by vertue of Christs command, but of the second also. O that husband, parent, master or magistrate, that hath the law of Christ written in his heart, he doth his duty to his wife, child, servant or subject, willingly and uprightly, because Christ requires it and commands it. And so that wife, child, servant or subject, that hath the law of Christ written in his or her heart, they doe their duties to husband, parent, master or governour, freely and chearfully, because their Lord
Christ

Christ commands it. Now then if you find these things in your heart, you may conclude that Christ rules and reigns there as Lord and King.

Evan. Sir, be pleased to give me leave to tell you some part of my mind, and then will I cease to trouble you any more at this time: the truth is, I have ever since I could remember, felt a kind of restless discontentedness in my spirit, and for many years together, I fed my self with hopes of finding rest and content in persons and things here below, scarce thinking of the state and condition of my soul, or of any condition beyond this life, untill (as I told you before) the Lord was pleased to visit me with a fit of sicknes, and then I began to be-think my self of death, judgement, hell and heaven, and to take care, and seek rest for my soul, as well as for my body: but alas, I could never finde rest for it before this day; because indeed, I sought it not by faith, but as it were by the works of the law, or in plain terms, because I sought it not in Christ, but in my self: but now I blesse God I see that Christ is all in all; and therefore by the grace of God, I am resolved no longer to seek rest and content, neither in any earthly thing, nor in mine own righteousness, but only in the

free love and favour of God, as he is in his Son Jesus Christ, and God willing there shall be my souls rest: And I beseech you, Sir, pray for me, that it may be so, and I have done.

Evan. This point, concerning the hearts happines or souls rest, is a point very needful for us to know; and indeed it is a point that I have formerly thought upon; and therefore though my occasion do now begin to call me away from you, yet nevertheless since you have begun to speak of it, I shall if you please, proceed on, if you shall any of you give occasion; and as the Lord shall enable me.

Ant. With a very good will, Sir, for indeed it is a point that I much desire to hear of.

Evan. First, then I would intreat you to consider with me, that when God at first gave man an elementish body, he did also infuse into him an immortal soul of a spiritual substance; and though he gave his soul a local being in his body, yet he gave it a spiritual well-being in himself, so that the soul was in the body by location, and at rest in God by union and communication, and this being of the soul in God at first, was mans true being, and his true happiness; now man falling from God, God

n this justice left man; so that the actual union and communion that the soul of man hath with God at first, is broken off, God and mans soul are parted, and it is in a restless condition, howbeit, the Lord having seated in mans soul a certain character of himself, the soul is thereby made to re-aspire towards that *summum bonum*, that chief good even God himself, and can finde no rest no where, till it come to him.

Nom. But stay, Sir, I pray you, how can it be said, that mans soul doth re-aspire towards God the Creator, when as it is evident that every mans soul naturally is bent towards the creature, to seek a rest there?

Evan. For answer hereunto, I pray you consider, that naturall mans understanding is *dark* and *blinde*, & therefore is ignorant what his own soul doth desire, and strongly *aspire* unto, it knoweth indeed that there is a want in the soul, but till it be enlightened, it knoweth not what it is which the soul wanteth, for indeed the case standeth with the soul, as with a childe new born, which childe by natural instinct doth gape & cry for nutriment; yea, for such nutriment as may agree with its tender condition; & if the Nurse through negligence, or ignorance either give it no meat at all; or else such as

it is not capable of receiving, *the child* *refu-*
seth it, & still crieth in strength of desire af-
 ter the *dug*: yet doth not the *childe* in this
 estate, know by any intellectual power and
 understanding, what it self desireth: even
 so mans poor soul doth cry to God as for
 its proper nourishment, but his understand-
 ing, like a *blinde ignorant Nurse*, not know-
 ing what it cryeth for, doth offer to the
 heart a *creature* in stead of a *Creator*: thus by
 reason of blindnes of the understanding,
 together with the corruption of the will &
 disorder of the affections, mans soul is kept
 by *violence* from its proper center, even God
 himself; O how many souls are there in the
 world, that are hindred, if not quite kept
 from *rest in God*, by reason that their blinde
 understanding doth present unto their sen-
 suall appetites, varieties of sensuall object!

Is there not many a *luxurious* persons soul
 hindred, if not quite kept from *true rest in*
God, by that beauty which *nature* hath pla-
 ced in *feminine faces*; especially when Satan
 doth secretly suggest into such feminine
 hearts a desire of an *artificial dressing* from
 the head to the foot: yea, and some-times
painting the face like their mother *Jezebel*?

And is there not many a voluptuous *Epi-*
cures soul hindred, if not quite kept from
rest in God, by beholding the colour, and
 tasting

easting the sweetnesse of dainty delicate dishes, his wine red in the Cup, & his beer of amber colour in the glass: in the Scripture we read of a *certain man that fared deliciously every day*, as if there had been no more but one so ill-disposed: but in our times there are *certain hundreds* both of men & women, that do not only fare deliciously, but voluptuously twice every day, if no more?

And is not there many a proud persons soul hindred, if not quite kept from rest in God, by the harmonious sound of popular praise; which like a loadstone draweth the vain-glorious heart to hunt so much the more eagerly, to augment the eccho of such vain reputation?

And is there not many a covetous persons soul hindred, if not quite kept from rest in God, by the cry of great abundance; the words of wealth and the glory of gain?

And is there not many a mulicall minde hindred, if not quite kept from sweet comfort in God, by the harmony of artificial concord upon mulicall instruments?

And how many perfumed fools are there in the world, who by smelling their sweet apparell & their sweet nose-gayes are kept from souls sweetnesse in *Christ*? And thus doth Satan like a cunning fisher, bait his hook with a sensuall object, to catch men

with; and having gotten it into their jaws, he draweth them up & down in their sensual contentments, till he hath so drowned them therein, that the peace & rest of their souls in God be almost forgotten: and hence it is that the greatest part of mans life, and in many, their whole life is spent in seeking satisfaction to the sensual appetite.

Nm. Indeed Sir, this which you have said, we may see truly verified in many men, who spend their dayes about these vanities, and wil afford no time for religious exercises, no, not upon the Lord-day by their good will.

Ans. You say the truth, and yet let me tell you withall, that a man by the power of naturall conscience may be forced to confess; that his hopes of happiness are in God alone and not in these things, yea, and to forsake profits, and pleasures, and all sensual objects, as unable to give his soul any true contentment, and fall to the performance of religious exercises, and yet rest there, and never come to God for rest; and if we consider it, either in the rude multitude of sensual livers, or in the more seemingly religious, we shall perceive that the religious exercises of men, doe strongly deceive and strangely delude many men, of their hearts happiness in God.

For the first sort, though they be such as make their belly their best God, and doe no sacrifice but to *Bacchus*, *Apollo*, or *Venus*, though their conscience do accuse them that these thinge are naught, yet in that they have the name of christians put upon them in their *baptisme*; and for as much as they do often repeat the Lords prayer, the Apostles Creed, and the Ten Commandments, & in that it may be they have lately accustom'd themselves to go to Church, to hear Divine Service, and a preaching now and then, and in that they have divers times received the Sacrament, they will not be perswaded but that God is well pleased with them, and a man may as well perswade them that they are not men and women, as that they are not in a good condition.

And for the second sort, that ordinarily have more humane wisdom and humane learning then the former sort, & seem to be more holy and devout then the former sort of sensual ignorant people, yet how many are there of this sort, that never passe further then the outward court of bodily performances, Feeding and Feasting themselves as men in a dream, supposing themselves to have all things, and yet indeed have nothing but only a bladder full of,

of, or rather a brain full of wind and worldly conceptions.

Are there not some who give themselves to more especiall searching and seeking out for knowledge in *Scripture*-learnedness, and Clerk-like skil in this art, and that Language, till they come to be able to repeat all the historicall places in the *Bible*, yea and all those texts of *Scripture*, that they conceive doe make for some private opinion of theirs concerning ceremonies, Church-government or other such circumstantiall points of Religion, touching which points they are very able to reason and dispute, and to put forth such curious questions as are not easily answered?

Are not some of these men called *Seēt-makers*, and begetters or devisers of new opinions in religion, especially in the matter of worshipping God, as they use to call it, wherein they finde a beginning, but hardly any end: for this religious knowledge is so variable through the multiplicity of curious *wits* and contentious *spirits*, that the life of man may seem too short to take a full view of this variety; for though all *Seēts* say they will be guided by the word of truth, and all seem to bring *Scripture*, which indeed is but one, as God is but one yet

yet by reason of their severall constructions and interpretations of Scripture, and conceits of their own humane wisdom, they are many?

And are there not others of this sort of men, that are ready to imbrace any new way of worship, especially if it come under the cloak of Scripture-learning, and have a shew of truth founded upon the letter of the Bible, and seem to be more zealous and devoute then their former way, especially if the Teacher of that new way can but frame a sad and demure countenance: and with a grace lift up his head and his eyes towards heaven, with some strong groan in declaring of his newly conceived opinion, and that he frequently use this phrase, *Of the glory of God?* O then these men are by and by of another opinion, supposing to themselves that God hath made known some farther truth to them; for by reason of the blindnesse of their understanding, they are not able to reach any supernatural truth, although they doe by literal learning, and Clerk-like cunning dive never so deep into the Scriptures; and therefore they are ready to entertain any form of religious Exercise, as shall be suggested unto them.

And are there not a third sort much like
to

to these men that are excessive and mutable in the performance of religious exercises. Surely Saint Paul did perceive that this was the very God of some men in his time, and therefore he willeth Timothy to instruct others, *That bodily exercise profiteth little, or as some read it, nothing at all,* and doth oppose thereunto godlineesse, as being another thing then bodily exercise, and saith, that it is profitable &c.

And do not you think there are some men at this day that know none other good then bodily exercise, and can hardly distinguish betwixt it & godlinee? Now those *bodily exercises* are mutable and variable, according to their conceits & opinions; for all sects have their severall services (as they call them) yet all bodily, and for the most part only bodily, the which they performe to establish a rest to their souls, because they want rest in GOD; and hence it is that their peace and rest is up and downe, according to their working better or worse, so many Chapters must be read, and so many Sermons must be heard, and so many times they must pray in one day, and so many daies in a week or in the year, they must fast, &c. or else their souls can have no rest: but mistake me not I pray, in imagining, that I speak against the

the doing of these things for I doe them all my self, but against resting in the doing of them, the which I desire not to doe.

And thus you see that mans blind understanding doth not onely present unto the sensual appetite, sensual objects, but also to the rational appetites, rational objects, so that mans poor soul is not only kept from rest in God, by means of sensuality, but also by means of formality, if Satan cannot keep us from rest in God by feeding our senses with our mother *Evals* apple, then he attempts to do it, by blinding our eyes, and so hindering us from seeing the paths of the Gospel; if he cannot keep us in *Agypt* by the flesh-pots of sensuality, then wil he make us wander in the wilderness of religious and rational formality, so that if he cannot hinder us more grossly, then he attempts to doe it more closely.

Nom. But Sir, I am perswaded there be many men that are so religiously exercised and doe performe such duties as you have mentioned, and yet rest not in them but in God.

Evan. Questionles there be some Christians, that look upon such exercises as means ordained of God; both to beget and increase

crease faith, and all other graces of his Spirit in the hearts of his people; and therefore to the intent that their faith and love, and other graces may increase, they are carefull to wait upon God, in taking all convenient opportunities to exercise themselves therein, and yet have their souls rest in God, and not in such exercises.

But alas, I fear me the number of such men are very few, in comparison of them that do otherwise: for do not the most part of men that are so religiously exercised, rather conceive, that as they have offended and displeased God by their former disobedience, so they must pacifie and please him by their future obedience, and therefore they are carefull to exercise themselves in this way of duty, and that way of worship, and all to that end: yea, and they conceiving that they have corrupted, and defiled, and polluted themselves by their falling into sin, they must also purge, cleanse and purifie themselves by rising out of sin, & walking in new obedience, and so all the good they do, and all the evil they eschew, is to pacifie God, and appease their own consciences; and if they seek rest to their souls this way; why, it is the way of the covenant of works, where they shall never be able to reach God; nay, it is the way to come to
God

God out of Christ, where they shall never be able to come neer him, he being a consuming fire.

Nom. But Sir, I pray you, would you not have our senses to be any longer exercised about any of their objects, would you have us no longer to take comfort in the good things of this life?

Evan. I pray you do not mistake me, I doe not speak as though I would have you Stoically to refuse the lawful use of any of the Lords good creatures, which he shall be pleased to afford you; neither do I prohibit you from all comfort therein: but this is it which I do desire, to wit, that you would indeavour to attain to such a peace, rest and content in God as he is in Christ, that the violent cry of your heart may be restrained, and that your appetites may not be so forcible, nor so unruly as they are naturally, but that the unruliness thereof may be brought unto a very comely *decorum* and order; so that your sensual appetites may with much more easinesse and contentednesse be denied the objects of their desires; yea and contented (if occasion be) with that which is most repugnant to them, as with hunger, cold, nakednesse, yea, and with death it self; for such is the wonderfull working of the hearts quiet and rest in God, that

that although a mans senses be still exercised in, and upon their proper objects, yet may it be truly said, that such a mans life is not sensual, for indeed his heart taketh little contentment in any such exercises, it being for the most part exercised in a more transcendent communion with God, as he is in Christ: so that indeed the man that hath this peace and rest in God may be truly said to use this world, as though he used it not, in that he received no cordial contentment from any sensual exercise whatsoever, & that because his heart is withdrawn from them, which withdrawing of the heart is not unaptly pointed at, in the speech of the Spouse, *Can. 5. 2. I sleep, saith she, but my heart waketh*: even so may it be said, that such a man, he is sleeping, looking, hearing, tasting, smelling, eating, drinking, feasting, &c. but his heart is withdrawn from the creature, and rejoicing in God his Saviour, and his soul is magnifying his Lord: so that in the midst of all sensual delights his heart secretly saith, I but my happiness is not here.

Nom. But Sir, I pray you, why do you call rational and religious exercises, a wilderness?

Evan. For two reasons: first, because that as the children of Israel, when they were got out of Egypt, did yet wander many years

years in the wilderness before they came into the land of *Canaan*, even so do many men wander long in ratiōall and religious exercises, after they have left a sensual life, before they come to rest in God, whereof the Land of *Canaan* was a type.

Secondly, because as in a wilderness men often lose themselves, and can finde no way out, but supposing (after long travell) that they are neer the place whither they would go, are in truth farther off: even so fareth it with many; yea with all such as walk in the way of reason, they lose themselves in the woods and bushes of their works and doings, so that the longer they travel, the further they are from God, & true rest in him.

Nom. But Sir, you know that the Lord hath indued us with reasonable souls, would you not then have us to make use of our reason?

Evan. I pray you doe not mistake me, I do not contemn nor despise the use of reason, only I would not have you to establish it to the chief good, but I would have you to keep it under, so that if with *Hagar*, it attempt to bear rule, and lord it over your faith, then would I have you in the wisdom of God, like *Sarah*, to cast it out from having dominion; in few words. I would have you more strong in desire, then

curious in *speculation*; and to long more to feel communion with God, then to be able to *dispute* of the *genus* or *species* of any *question*, either *humane* or *divine*: and presse hard to know God by powerfull experience, and though your knowledge be great, and your *obedience* surpassing many; yet would I have you to be truly nullif'd, annihilated and made nothing, and become *fools* in all *fleshly wisdom*, and *glory* in nothing, but only in the Lord; and I would have you with the eye of faith sweetly to behold all things extracted out of one thing, and in one to see all; in a word, I would have in you a most profound *silence*, contemning all *curious questions* and *discourses*, and to *ponder* much in your heart, but *prate* little with your tongue, Be *swift* to hear; but *slow* to speak, and *slow* to *wrath*, as the Apostle *James* adviseth you: and by this means will your *reason* be subdued, and become one with your faith; for then is reason one with faith, when it is subjugated unto faith, and then will reason keep its true lists and limits, and you will become ten-times more reasonable then you were before; so that I hope you now see that the hearts farewell from the sensual and rational life, is not to be considered absolutely, but respectively, it doth not consist in a going out of either, but in a right use of both.

Jam. I. 10.

Nem. Then Sir, it seemeth to me, that God in Christ apprehended by faith is the onely true rest for mans soul.

Evan. There is the true rest indeed; there is the rest which David invites his soul unto, when he saith, *Return unto thy rest my soul* Psa. 116.7. *for the Lord hath dealt bountifully with thee.* Heb. 4.3. For we which have beleevd, saith the Author to the Hebrews, have entered into his rest. And, Mat. 11.28. Come unto me, saith Christ, all ye that labour, and are heavy laden, and I will give you rest. And truly my neighbours and friends believe it, we shall never finde a hearts happinesse, and true soules rest, untill we find it here: for howsoever a man may think, if he had this mans wit, and that mans wealth, this mans honour, and that mans pleasure; this wife, or that husband, such children, and such servants, his heart would be satisfied, and his soul would be contented; yet which of us hath not by our owne experience found the contrary? For not long after that we have obtained the thing we did so much desire, and wherein we promised ourselves so much happinesse, rest and content, we have found nothing but vanity and emptinesse in it. Let a man but deal plainly with his own heart, and he shall finde that notwithstanding hee hath many things, yet there is ever one thing wanting, for

indeed mans soul cannot be satisfied with any creature, no not with a world of creatures. And the reason is, because the desires of mans soul are infinite, according to that infinit goodnes which is once lost in losing God : yea, and mans soul is a spirit, and therefore cannot communicate with any corporal thing: so that all creatures not being that infinite and spiritual fulnes which our hearts have lost, and towards the which they do stil re-aspire, they cannot give it full contentment.

Nay, let me say more, howsoever a man may in the midst of his sensual fulnesse be convinced in his conscience, that he is at enmity with God, and therefore in danger of his wrath and eternall damnation, and be thereupon moved to reforme his life, and amend his waies, and endeavour to seek peace and rest to his soul ; yet this being in the way of workes, it is impossible that he should find it ; for his conscience will ever be accusing him, that this good duty he ought to have done, and hath not done it ; and this evil he ought to have forborn, and yet he hath done it : and in the performance of this duty he was remisse, and in that duty very defective ; and many such waies will his soul be disquieted.

But when a man once comes to believe that all his sins, both past, present, and to come, are freely and fully pardoned, and God in Christ graciously reconciled unto him: the Lord doth hereupon so reveal his fatherly face unto him in Christ, and so make known that incredible union betwixt him and the believing soul; that his heart becomes quietly contented in God, who is the proper element of its being; for hereupon there comes into the soul such peace flowing from the God of peace; that it fills the emptines of the soul with true fulnesse in the fulnesse of God; so that now the heart ceaseth to molest the understanding and reason, in seeking either variety of objects or augmentation of degrees, in any comprehensible thing: And that because the restless longing of the minde, which did before cause unquietnesse, and disorder both in the variety of mental projects, and also in the sensuall and beattly exercises of the corporall and externall members; is satisfied and truly quieted; for when a mans heart is at peace in God, and is become truly full in that peace and joy, passing understanding, then the Devil hath not that hope to prevail against his soul, as he had before: he knows right well that it is in vain to bait his hook, with profits, plea-

fures, honour, or any other such like seeming good, to catch such a soul that is thus at quiet in God; for he hath all fulnesse in God, and what can be added to fulnes, but it runneth over? Indeed empty hearts like empty Hogsheads, are fit to receive any matter which shall be put into them: but the heart of the beleever being filled with joy and peace in belceving, doth obhorre all such base allurements, for that it hath no room in it self to receive any such seeming contentments; so that to speak as the truth is, there is nothing that doth truly and unfainedly root wickednesse out of the heart of man, but only the true tranquility of the mind, or the rest of the soul in God: and to say as the thing is, this is such a peace, and such a rest to the creature in the Creator, that according to the measure of its establishment by faith, no created comprehensible thing can either adde to it, or detract from it, the increase of a Kingdome cannot augment it, the greatest losses and crosses in worldly things cannot diminish it; a believers good works do all flow from it, and ought not to return to it, neither ought humane *frailties* to molest it: however this is most certain, neither sin nor Satⁿ, law nor conscience, hell nor grave, can quite extinguish it, for it is the Lord alone

the soul by his spirit, the more spiritual he makes her, and turns her will into his will, making her of one heart, mind and will with him.

So that for a conclusion, this I say, that if the everlasting love of God in Jesus Christ be truly made known to your souls (according to the measure thereof) you shall have no need to frame and force your selves to love and do good works; for your soul will ever stand bound to love God, and to keep his Commandments, and it will be your meat and drink to do his wil; and truly this love of God will cut down self-love, and love of the world; for the sweetnes of *Christ's* Spirit, wil turn the sweetnes of the flesh into bitternes; and the sweetnes of the world into contempt. And if you can behold *Christ* with open face, you shall see and feel things unutterable, and be changed from beauty to beauty, from glory to glory, by the Spirit of this Lord, and so be happy in this life in your union with happines, and happy hereafter in the full fruition of happines, whether the Lord Jesus Christ bring us all in his due time, *Amen.*

And now breibren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all which are sanctified.

Act. 20.

32.

Neo.

Neo. Well, Sir, at this time I will say no more, but that it was a happy hour, wherein I came to you, and a happy conference that we have had together; surely, Sir, I never knew Christ before this day. O what cause have I to thanke the Lord for my coming hither! and my two friends as a means of it; and Sir, for the pains that you have taken with me, I pray the Lord to requite you, and so beseeching you to pray the Lord to increase my faith, and to help mine unbelief, I humbly take my leave of you, praying the God of love and peace to be with you.

Nom. And truly, Sir, I do beleieve that I have cause to speak as much in that case as he hath; for though I have out-stript him in knowledge, and it may be also in strict walking, yet do I now see, that my actions were neither from a right principle, nor to a right end, and therefore have I been in no better a condition than he; and truly Sir, I must needs confesse, I never heard so much of *Christ*, and the Covenant of grace, as I have done this day, the Lord make it profitable to me, and I beseech you, Sir, pray for me.

Ant. And truly, Sir, I am now fully convinced, that I have gone out of the right way, in that I have not had regard to the Law,

Law, and the works therot, as I should. But God willing, I shall hereafter (if the Lord prolong my daies) be more careful how I lead my life, seeing the ten Commandments are the law of Christ. And I beseech you, Sir, remember me in your prayers; and so with many thanks to you for your pains, I take my leave of you, beseeching the grace of our Lord Jesus Christ to be with your spirit. Amen.

Evan. Now the very G O D of peace, that brought again from the dead, our Lord Jesus, Heb. 13. that great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good worke, to do his will, working in you that which is well-pleasing in his sight through Jesus Christ, to whom be glory for ever and ever, Amen. 20, 21.

Joh. 8. 36. If the Son make you free, you shall be free indeed.

Gal. 5. 1. Stand fast therefore in the liberty wherewith Christ hath made us free.

Verse 13. Only use not your liberty for an occasion of the flesh, but by love serve one another.

Chap. 6. 16. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God.

Mat. 11. 25. I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these

these things from the wise and prudent, and have
revealed them to babes.

1 Cor. 15. 10. I laboured more abundantly
then they all, yet not I, but the grace of God that
was with me.

Psal. 36. 11. Let not the foot of pride come a-
gainst me.



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